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A SURVEY OF THE PRETENDED Holy Discipline,

CONTAINING

The Beginings, Succes, Parts, Proceedings, Authority, and Doctrine of it: With some of the manifold and material Repugnances, Varieties, and Uncertainties in that behalf.

Faithfully gathered by way of Historicall Narration, out of the Books and Writings of principall Favourers of that Platform, Anno 1593.

By Archbishop Bancroft. Richard

They would be Doctors of the Law, and yet understand not what they speak, neither whereof they affirme, 1 Tim. 1. 7.
Sententias vestras prodidisse, superasse est. *Hier. ad Ctesiph. ad. Pelag. cap.* 4.
To acquaint you with their Discipline, is to overthrow it

LONDON, Printed by *Richard Hodgkinson*, living in *Thames-street*, over against *Baynards* Castle, 1663.

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[illegible] Cryptol. [illegible]

To acquaint you with their Discipline, is to entertain it.

LONDON. Printed by Richard Hodgkinson, living in Thames-street, over against Baynard's Castle, 1654.

THE PRINTER TO THE READER.

CHRISTIAN READER,

IN *this juncture of time, when malevolent Spirits resuscitate the Coals, which made such a Conflagration*

tion in Church and State: what more powerfull redargution can I oppose to choak those flames, then the learned pains of that most Reverend Arch-Bishop Bancroft, *who alone put to flight those* Molles Ministri, *and silenced their clamours at* Hampton-Court: *Why may we not expect the same effect from him now? since Reason is not weakned by Time, nor the light of Truth less radiant, though a long while obscured by the clouds of Error. My*

purpose is not to sadden your Memories with reflexions on the horrid Confusions that pretended Holy Discipline *hath made, but to advise you to be sober minded, to hearken no more to the charms of those wicked Sorcerers, but by yielding Obedience to the power of Demonstration and Spirit, in this Book, to stop the Current of this dangerous deluge; which I have reprinted for no other end, but that by rendring it cheaper to you, ye may be in-*

vited

vited to a perusall, and thereby be more strongly built on the rock of the Church. I shall in another Piece very suddenly shew the rocks of the Genevisers and Scotisers, that seeing the buoy of them, ye may happily ride to the Harbour of safety: and then he hath his designe accomplished, who is

Thy true Well-wisher

R. H.

TO

TO THE READER.

THere are many in *England* I perceiye, that are ſo addicted unto their own opinions, as concerning the pretended Holy Diſcipline, and ſuch a Reformation, as themſelves have deviſed, that they cannot with any patience endure to hear either contradiction or argument to the contrary. *I know ſome of them* (ſaith a certain Advertiſer touching the controverſies of the Church of *England*) *that would think it a tempting of God, to hear or read what might be ſaid againſt them; as if they could be at quod bonum eſt tenete, without an omnia probate going before.* Which manner of perſons the Prophet *David* reſembleth unto the deaf Adder, *that*

ſtoppeth his eare, and will not hear the voice of the inchaunter, charge he be expert in charming. S. *Auguſtine* writing upon theſe words, ſaith, that the Serpent delighting in the darkneſs, wherewithall he hath incloſed himſelf, clappeth one of his ears very hard to the ground, and with his tail ſtoppeth the other, leſt hearing the *Marſo* he ſhould be brought forth to the light. And ſo do a great number of theſe ſerpentine perſons, whereof the Advertiſer made mention; they ſtop one of their ears ſo hard with earth, that is, with a moſt inſatiable and greedy deſire of riches, and the other with their tails, whereby ſaith *Aug. poſteriora intelliguntur*, that is, with a ſacrilegious hope, that hereafter under pretence of ſetting up their Diſcipline they may come to the maſſacre and ſpoil of the Church, and will fleer and jeer much againſt their own conſciences (God knoweth) when any inchaunter or *Marſo* aſſaileth either by words or writing to charme them. With theſe men or any elſe, whoſe hearts are thus poſſeſſed, either with this earth and hope, or with any other ſuch like poiſon, for what

reſpects

respects soever, I have nothing here to do, but only to pray for them, that God mollifying their prejudiciall and obstinate minds, they may be content, first to behold and then with humility to acknowledge the truth.

There is another sort both of the Clergie and Laitie, who notwithstanding they favour the pretended Discipline, even with singleness of heart, and in good earnest (I am perswaded) as supposing it to be the Lords own workmanship, and holy institution; yet forasmuch as they do very well know, that many dishes are washed clean on the outside, and yet are foul within: that many sepulchres are gorgious to the eies, and yet inwardly have nothing in them but bones and corruption: that men may be often times deceived with shews and probabilities, as alwaies heretofore many have been: and that there are no spirits of any Prophets in our daies, which ought not to be subject to the spirits of other Prophets: they will be pleased I trust to yield themselves unto the Apostolicall rules of trying of all things, and not be

carried away, either with rashness or prejudice, to believe any spirit, untill they have tried it throughly whether it be of God.

In the behalf of these men, and for their sakes especially, I have presumed to offer unto their wise and indifferent consideration, such simple notes and observations as I had formerly gathered, when according to the said rules of the Apostles, by occasion of the great opinion, which began to grow of the *Geneva*-form of Ecclesiasticall Discipline, I was bold to trie and examine it according to the measure of such small ability and judgement as God hath endowed me withall. Whereby if either they or any other shall reap any profit to the establishing of their minds in this giddie age, from running up and down after every young start-up, hither and thither, to seek new Platforms of Church-government in this place or that place, when as we have one of our own, which is in my conscience truly Apostolicall, and far to be preferred before any other that is received this day by any Reformed

med Church in Christendome; I shall think my pains well bestowed; nay, I shall be right glad in my heart, and alwaies most thankfull unto almighty God for it. Otherwise if by reason of such weakness & infirmities, as I doe acknowledge to be in my self, and to have shewed themselves in every part of this Treatise, there shall be any offence taken that may blast or hinder the said fruit, which I doe indeed most earnestly desire, I cannot choose but be verie sory for it, satisfying my self in the mean time notwithstanding, that in the whole process following, (the contents whereof you may see in the next pages) I have set down nothing which I doe not think I have set down truly. *Liberavi animam meam.*; I have therein discharged my conscience: and so I commit you to God.

Richard Bancroft

The

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CHAP.

Chap. I.

How under pretence of the Prophets love to Sion, ſome men would gladly ſet up their own fancies.

THe holy Prophet *Eſay* foreſeeing the miſerable captivity which the Jews (for their tranſgreſſions) were to ſuſtain under the Kings of *Babel*, did think it neceſſary to prepare their hearts to patience, by aſſuring them that the Lord (in his due time) would work their joyfull and happy deliverance. To the which purpoſe (amongſt many other moſt notable perſwaſions and prophecies) he uſeth theſe words; *For Sions ſake I will not hold my peace, & for Jeruſalems ſake I will not reſt, until the righteouſneſs thereof break forth as the light, and the ſalvation thereof as a burning lamp*; that is, *donec erigam piorum animos ſpe futuræ ſalutis, &c. untill I may confirm the minds of the godly* (ſaith *Calvin*) *with the hope of their reſtitution again: ſo as they may underſtand, and be fully perſwaded, that God will be the deliverer of his Church.* Eſay 61. 1. Calvin upon Eſay.

The falſe Prophet *H. N.* the moſt illuminated Father of the family of love, counterfeiting the imitation of the Prophet of God in this place, doth take upon him to tell the world of a farre greater captivity, not of 70 years, but of more then a thouſand and five hundred years; that is, ever ſince the Apoſtles times: Wherein (ſaith he) *darkneſs of error hath overſhadowed the earth*: lumen vitæ incognitum factum eſt, *the light of life hath been made unknown, and the truth hath been hid, as under* Evang. Regni.

the mask of Popery, untill this day of love. He turneth the whole doctrine of our ſalvation into a vain myſterie, and an allegoricall conceit of his own: leaving the Church no mediator at all beſides himſelf. He hath framed a platforme, or new Kingdome and Goſpel of his own invention, bearing this title, *Evangelium regni dei*; *the Goſpel of the Kingdome of God.* Into this Kingdome, as Vicegerents, he hath brought, for our Miniſters, his *ſeniores ſanctæ intelligentiæ, Elders of the holy underſtanding*; *patres familiæ Chriſti, fathers of the family of Chriſt*; and for our Archbiſhops and Biſhops, his *Primates or principal Elders*, his *ſeniores parentes, elder Fathers*, and I know not how many illuminated and deified Governours. And perſevering in theſe and many other ſuch like very groſs and fond imaginations, he lewdly preſumeth to apply the ſaid place of the Prophet to himſelf and his own conceits, for the better animating of his followers to ſtick faſt unto him, ſaying, *O Sion, tua cauſa non ſilebo, &c. O Sion for thy ſake I will not hold my peace, and for Jeruſalems ſake I will not reſt, untill the righteouſneſs thereof break forth as the light, and the ſalvation thereof as a burning lamp*, that is in effect, untill the holy government of the family of love be eſtabliſhed upon the earth.

H. N. 1 Exhortation, *pag.* 33. & 43.

Evang. Regni.

T. C. a man I confeſs not to be forted with *H. N.* (were it not upon this occaſion) will needs take upon him likewiſe the perſon of the Prophet, and to adverтiſe us of a wonderfull ſervitude that hath continued in the Church of God (in effect with *H. N.*) from the Apoſtles times alſo, and which yet remaineth (as he ſaith) in the Church of *England*: From the which ſervitude, he reckoneth it ſhall never be delivered, untill it ſubmit it ſelf, to be new reformed again, by the advice of his deep underſtanding (aſſiſted with thoſe that diligently wait upon his illuminated devices) after the manner of *Geneva*. To win himſelf therefore the better credit, for bringing this to paſs he laieth about him, and would have all things turned topſie turvie (as they ſay) even the upſide down. Our miniſtrie, their callings, our ſervice, our ſacraments, and all we have is out of joynt; Councels, Fathers, Hiſtories, they are but diſhclouts with him, he ſhaketh them off as it were with a ſhrug,

they

they are indeed (as after it ſhall appear) no body in his hands but he ſlingeth them here and there at his pleaſure.

He in like ſort, with the aſſiſtance of his partakers, hath framed after the faſhion of *Geneva*, a platform and new Kingdome, or rather an infinite number of little petit Kingdomes, but yet every one of them of an abſolute power, as well over Lords, Earls, Dukes, Princes, Kings and Kingdomes, as over the meaneſt whoſoever under them. This Kingdome he would impoſe upon this land, wherein for our Archbiſhops, Biſhops, Miniſters, &c. he placeth his grand Elders (whom he tearmeth Paſtors,) his ſecond ſort of Elders, (whom he tearmeth Doctors,) his third ſort of Elders, (whom he tearmeth Governours) joyning unto them *Deacons* to carry their purſes, and *Widdows* to waſh their feet where need ſhall require. And with this device he is ſo poſſeſſed, that he thinketh all them bewitched, and adverſaries to the truth, that doe impugn it. He ſuppoſeth the preſent Eſtate of the Church of *England*, (wanting that Allobrogicall device, though reformed as it is) to be as yet under the yoak of a wicked and unlawfull government, as it were under that Jewiſh captivity of the Church under the Babilonians; and therefore the better to encourage ſuch factious perſons as doe gape for a change out of Gods bleſſings into the warm ſun, he taketh upon him to be their Prophet, and (as it were another *Eſay*) ſaith, *For Sions ſake I will not hold my peace, and for Jeruſalems ſake I will not reſt, untill the righteouſneſs thereof break forth as the light, and the ſalvation thereof as a burning lamp*; that is in effect, untill the ſaid glorious Kingdome of this Genevian Elderſhip be enthronized in this land, and doe carry the ſcepter over every Pariſh in *England*.

There is alſo another ſort of Schiſmaticks amongſt us, who although they condemn *T. C.* for a falſe Prophet, and all his platform as a meer forgerie, yet doe they joyn with him in ſlandering, not only our Church moſt hainouſly, but furthermore alſo all the reſt of the Churches in Chriſtendome, as having conſpired together ever ſince the Apoſtles times to ſhut Chriſt out of his own Kingdome, and to run headlong into a voluntary bondage of greater blindneſs then was ever in The Barrow-iſts.

Egypt. In reſpect of the which our miſerable eſtate (forſooth) in *England*, grounding themſelves upon *Cartwrights* propoſitions (as they profeſs,) viz. that ſeeing our Church, our Government, our Miniſtry, our ſervice, our Sacraments are thus and thus, as he writeth of them, therefore they will not pray with us, they will not communicate with us, they will not ſubmit themſelves to our Church, or to the Government of it; they will not baptiſe their children with us; they will have nothing to doe with us, but in effect, as though we were prophane perſons, Ethnicks, or Publicans, do abandon our ſocieties.

And theſe men come in with another, a far more royal Kingdome then *Cartwrights*; but it conſiſteth partly of his ſaid Officers, and partly of ſome other of their own, that is, of all the people, whom they greatly magnifie, not ſeeing their own confuſion: which form or device they have in ſuch admiration for their conceived purity of it, as that all the Pariſhes in *England* (they ſay) muſt be firſt diſpariſhed, and all the people of the Land firſt ſanctified, and made a choſen people unto the Lord, before the ſame may be planted amongſt us: and therefore one of them (whether *Barrow*, *Greenwood*, *Harriſon*, *Glover*, or which of their Schollars, I doe not now remember) but one of them I am aſſured, doth ſo greatly diſlike the thraldome (in his conceit) of the Church of *England* at this day, & ſo thirſteth to drink the waters which they have drawn out of their own ciſterns, that as, raviſht in ſpirit, and for the comfort of his companions, he proteſteth, that for *Sions ſake he will not hold his peace, nor for Jeruſalems ſake take any reſt, untill the righteouſneſs thereof break forth as the light, and the ſalvation thereof as a burning lamp*; that is (in effect) till all the Pariſhes in *England* be purified after their faſhion, and then an Elderſhip (abridged by a popular authority) be placed in them.

A Petition directed to her Majeſty.

But of all the cryers that I have read of, he ſhall wear the garland for crying, that preſumed of late to print a petition directed to her Majeſty, but publiſhed and ſpread abroad amongſt her Subjects, for what other purpoſe I know not then

to

to withdraw them from their dutifull allegiance and liking of her Government, when thereby they ſhould be informed ſufficiently (as he deemed) of ſuch notorious abuſes as he falſly pretendeth; and that notwithſtanding her Highneſs being acquainted with them, yet ſhe cared not for the reformation of them. They ſay, the man hath been of a crazed judgement; and I eaſily believe it, partly for that he hath ſo giddily and ſo untruely ſought to diſgrace, as much as in him lieth, the preſent Government of the Church; and partly in reſpect of his deſperate boldneſs, that after ſo many rebukes given to ſuch frantick fellows in the like caſes, he durſt preſume again to offer to the world ſuch a fardel of malicious collections and untruths, and yet think them fit matters to be dedicated to her Majeſty. But the thing that moſt aſtoniſheth me, is this, in that he ſaith thus, *I do not now write either to pull down Biſhoprickes, or erect Presbyteries: with whom the truth is, I will not determine; for I know not &c.* and yet he taketh the ſaid ſentence out of *Eſay* (ſomewhat Turkiſed) for his poeſie as well as the reſt. And to the condemnation of the preſent Government, and juſtification of the diſturbers of it (if he underſtand himſelf) he plainly profeſſeth, that although he knoweth not which part hath the truth, yet *for Sions ſake he will not ceaſe, nor for Jeruſalems ſake hold his tongue*, till he hath advanced his own conceit, and depraved that which he knoweth not, as much as poſſibly he is able.

And thus you ſee what love on all ſides is pretended to *Sion*, and how the Prophets words are wreſted by every one of them to ſerve their own turns: but they who have judgment, will not be much moved with ſuch pretences. It hath been an antient practiſe of the adverſaries of the Church of God, then eſpecially to be complotting of ſome miſchief both againſt Sion and Jeruſalem, when in outward ſhew they have pretended moſt of all, to be deſirous to repair them, and to ſeek their glory. There are ſome men ſpoken of in the Scriptures, who vaunt, that becauſe their tongues are their own, they will ſpeak what they liſt: To whom alſo theſe men that profeſs, they will not hold their peace, may be more fitly compared, then with the holy

Eſra. 5.

Pſal. 12.

holy Prophet *Esay*: Or I doubt it, that if a man should judge of many of them by the course which they have taken, or if they of themselves would resort indeed to their own colours, they might soon appear to be so far from bearing any true affection to *Sion*, as that we should rather find them in the tents of the Psal. 137. Edomites, crying in their hearts against the good estate of the Church of Christ now in *England*, as the Edomites did in the day of *Jerusalem*, *Down with it, down with it, even to the ground.* But because *T. C.* and his followers (for wich the rest I will not further meddle) have such a conceit, as that the light and salvation of *Jerusalem* cannot well break forth, untill his pretended Eldership may be generally admitted of in *England*, I will leave their hearts to God, and deliver unto you historically how this Platform was devised, and grew to be so much in request; which will be the contents of the two next chapters following.

CHAP. II.

How, by whom, and where the platform of Presbyterie-Discipline was first devised and established.

THe world now a dayes is set all upon liberty, every man Numb. 16. almost is of their humour, which thought scorn, that any should be lifted up above the Congregation. The casting of Kingdoms is in many mens mouths: you shall find it a great matter amongst those that have been travellers, and it is their usuall discourse, viz. what a notable thing it is to live in *Venice*: there (forsooth) every Gentleman liveth with as great liberty as the *Duke* himself. They have no Earles, no Barons, no Noblemen, of whom their Gentlemen should stand in aw. What is a Nobleman, (say these discoursers) but a Gentleman? and I am as good a Gentleman as the best of them. Surely it is very well spoken, and like a Gentleman. But whilst you brave so upon Noblemen, doe you know what you doe? Be there not some in the world (and yet no *Anabaptists*) that will say, what

what is a Gentleman but a man? and am not I in behaviour as gentle as he? and for my manhood as good a man as he?

A certain Writer for reformation, having (as it ſeemeth) a great diſlike of *Biſhops*, compareth the *Biſhops* Rochet to a white ſmock, and the *Biſhop* himſelf to a Porter of the Sellyard. This will not diſlike ſome: but read (I pray you) with patience what he alſo writeth of Noblemen and Gentlemen; for that which he ſaith, toucheth them both alike. *Whereof came* (ſaith he) *this diviſion of ſuch perſonages from others, ſeeing all men came of one man and one woman? Was it for their luſty hawking and hunting? for their nimble dicing, and cunning carding? for their ſinging and dancing? for their open bragging and ſwearing? for their falſe fleering and flattering? for their ſubtill filling and ſtealing? for their cruel pulling and pilling, &c. No, no, there was no ſuch thing.* You would then be glad (I am ſure) to know what thing it was: indeed the ſame author doth not conceal it: In effect it is (though it be delivered in better words) *viz.* that their rebellion and treaſon againſt their Governors procured them that prerogative with the people: *Becauſe* (ſaith he) *they revenged and delivered the oppreſſed people out of the hands of their Governors who abuſed their authority, and wickedly, cruelly, and tyrannouſly ruled over them; the people of a gratefull and thankefull mind gave them that eſtimation & honor.* We live in a world (you know) that crieth out, *the firſt inſtitution, the firſt inſtitution*, every thing muſt be brought to the *firſt inſtitution*. The words be good, if they be well applied: But ſomething was amiſs in the Prieſts application of his text, being ſuch a-like ſaying amongſt a multitude of Rebels, *viz. When Adam digg'd, and Eve ſpan, who was then the Gentleman.* What is a Nobleman or a Gentleman now (ſay many in the World of the ſaid Prieſts humour, when Noblemen and Gentlemen will not ſatisfie their deſires) but an uſurper of ſuch honour as the people beſtowed upon their Anceſtors at the firſt, for defending of them againſt their Governours? which honour or prerogative their children enjoying after them by the negligence or connivencie (forſooth) of the people, hath grown into a tyrannicall ſuperiority, whereby they lift them-

A Treatiſe of obedience.

Ibid. pag. 114.

Ibid.

John Wall or *Ball* in the time of *Jack Cade's* rebellion in *Rich. 2.* daies.

themſelves above the reſt of the children of God, to whom indeed the inheritance of the world doth equally appertain by the ſame right that all true Chriſtians are fellow heirs together of the Kingdome of heaven. Call they this the bringing of things to the firſt inſtitution? ſurely ſuch and the like conceits do tend to nothing but to blood and confuſion.

The courſe which was taken in *Schwitzerland* and other places in high *Almain* (where the people made havock both of their Noblemen and Gentlemen) ſhall never (whileſt I live) get my approbation: Let all the *Conſiſtorians* in *Chriſtendome* commend it never ſo much, and that under pretence of the doctrine of true obedience. Be it that their Governors, their Noblemen, and their Gentlemen were become tyrants; yet (as *Melanchon* truly ſaith of that matter,) *exceſſit medicina modum*, the medicine paſſed meaſure. He might have ſaid in mine opinion, *exceſſit medicina malum*, the medicine was worſe then the diſeaſe. But I will not meddle with ſuch kind of freedome. If the *Emperours* of *Germany* doe think it a matter for the glory and for the ſtrength of their Empire, to have it (as it were) diſtributed into ſo many free Cities, ſo many popular States, and little petty Soveraignties, it were a ſaucy part for me (as I take it) to buſie my ſelfe with it: Howbeit that any ſuch doctrine or examples ſhould be publiſhed, or once dreamed of, in ſuch a Kingdome as this is, there is no pretence of Religion, no ſhew of Reformation, no platform of Diſcipline, although it ſhould come from *Geneva*, that can ſufficiently warrant it. And yet We finde it to be true by our own experience in moſt places, that ſuch kind of pretences can doe very much; eſpecially if ſome of *Geneva* ſhall but give them their credit and good countenance unto it.

Chron. par. iii.

Munſter.

One *Franciſcus Bonivardus* at Mr. *Calvins* requeſt did write a ſhort deſcription of the City of *Geneva*, wherein he affirmeth that about the year 1124. *the Biſhop of* Geneva *was the Prince of it; and that after ſome contention with one* Aymo de imperio civitatis, *for the ſoveraignty of the City, the ſaid Biſhop going to the Emperor* Frederick *the firſt*, obtinuit ut ille ſolus *Genevæ* principatum obtineret regali jure, *obtained that he alone might*

might enjoy the Principality of Geneva by a Kingly interest, that he should be free from all tributes, and be subject in temporal causes but only to the Emperour. Not much disagreeing from this, is that which *Simlerus* writeth: *Episcopatus hujus arbitrio* *The Bishoprick of this City (meaning Geneva) had most large priviledges and immunities: but notwithstanding the Citizens did carefully conserve the proper liberties and perpetual conditions with their Bishops that they had received from their forefathers.* It appeareth furthermore by the said *Bonivardus*, that notwithstanding the Bishops right mentioned for the Principality of that city, yet there was still some contention about it betwixt the Bishops and the Earls and Dukes of *Savoy*: even (saith he) *usque ad nostra tempora, till our times.* In respect of which troubles the Citizens of *Geneva*, as well for the assisting of the Bishops right (I suppose) as for the defence of themselves, and their own priviledges mentioned, did joyn themselves in league with the *Helvetians*, and with them of *Berne* and *Freburgo*. By means of which League, or how else came to pass (I know not) but it appeareth by *Bodinus*, that after some time the Citizens of *Geneva* growing weary of the foresaid troubles, *did begin to profess, that they would not be bound either to the Lawes of the Duke of Savoy, or of the Bishop. But* (saith the same *Bodinus*) *they thought it not safe for them to attempt any thing untill there did arise a quarrel for the Principality, not only betwixt the Duke and the Bishop, but likewise betwixt the Bishop and the People.* The contention or dislike between the Bishop and the people grew hereof (as I take it) for that by the pains and preaching of *Parellus* they began to dislike of Poperie, and inclined to a reformation of Religion, as divers Cities near unto them, and with whom they were in some league, had done. Which inclination of theirs was altogether misliked (ye may be sure) by their Popish Bishop: whereupon, as also in respect of the said jars between the Duke & their Bishop, the Citizens receiving some good incouragement divers waies (I doubt not) *novandæ religionis studium ac reipub. commutandæ oblatam occasionem arripuerunt, they took upon them the endevour of altering Religion, and omitted not* (saith Bodine) *the occasion of-*

Simlerus de rep. Helv.

Munster.

Bodinus de repub. p. 353.

fered of changing also the estate of their Common-wealth.

It resteth now to be considered by what means (in part) they brought their said purposes to pass. It appeareth by *Calvins* words to Cardinal *Sadolet*, that if the Bishop would have hearkened at the first to *Farellus* for the abolishing of Poperie, they would then have been very well content to have admitted still of his Episcopal Jurisdiction: but (as I said) he would not: and then both *Farellus*, *Viretus*, and all their savourers did set upon the Bishop with all main and might: they said it was not meet for a Minister to have so great a Living: they pronounced him *clara voce furem esse*, with a loud voice to be a thief. The Bishop being at this time (that I speak of) in possession of the Soveraignty and civil Government of that City, and having then in his hands (as Mr. *Calvin* confesseth) *jus gladii & alias civilis jurisdictionis partes, the power of life and death, and other parts of civil jurisdiction*: The said Ministers exclaimed against that civil authority in Bishops; they taught it to be utterly unlawfull for a Bishop to have any such soveraignty; they said he was an usurper, and what not? By which proceedings and doctrine of the Ministers, no marvel if the Citizens acknowledging no right in the Duke of *Savoy* over them, began to think, that then the Bishop by the word of God having none in like manner, the soveraignty of the City must needs be in themselves. In this contention therefore (which *Bodinus* speaketh of) for the Principality betwixt the Bishop and the People (how matters fell out I know not) but such was the present occasion, that (as it seemeth) the Bishop with many of his Popish crue gat him thence. *Quo ejecto Genevates monarchiam in popularem statum commutarunt, who being cast out* (saith *Bodinus*) *the Genevans did change their Monarchy into a popular State.* In respect whereof the said *Bodinus* doth adde the City of *Geneva* unto those Cities of *Helvetia*, which for the avoyding of the tyranny of their Governors, have entred into a confederacy, and shaken them off. Upon the ejection of the said Bishop, the Citizens (by such advice as they liked) ordained a new form of popular Government; such a one as they themselves thought meetest for the state of that City. A Councel was

Calvin to Sadolet. p. 172.

Ibid.

Bodinus de repub. pa. 353

Bodin meth. pag. 243.

chosen,

chosen, to consist of two hundred, which Councel hath the highest, & a standing authority, saving that for the making of Laws for the choosing of their principall Magistrate, for decreeing of Peace or warre (which were *jura Majestatis*, notes and rights of soveraignty and regality) these be reserved to the whole people and multitude of Citizens. They ordain also two other Councels, the one of threescore, the other of five and twenty, and likewise also four Syndicks, the chiefest Magistrates to be yearly elected, with many such orders as they thought convenient for the better Government of the City. Whilest they of *Geneva* were busied in these affairs, which were necessary for their State, the Bishop with all his followings and adherents, was not idle I assure my self. He laboured (as it seemeth by *Simlerus*) a reconciliation with the Duke of *Savoy*, and (by what means I know not) did grow into such a friendship with him, as that he obtained of him his assistance, the ayming to have recovered by force and armes his said right and authority. They of *Geneva* understanding of this course, did fortifie themselves with the strength of *Berne*, in so much as the Duke and Bishop assaulting the City *anno* 1536. they were both of them discomfited, *Bernatibus illis auxilium ferentibus*, they of *Berne* assisting them of *Geneva*. And since that time the City of *Geneva* hath been ruled by such a kind of Government as hath briefly been touched.

De repub. Helv.

Munster Cos. Sleidan lib. 10. Simlerus de repub. Helvet.

I would not have any man think that I take upon me to censure the doings of the Civil State, either of *Geneva*, or of any other place, only I have been bold to set down the premisses as I finde them reported by the authors mentioned, because they contain some such matters as are necessary to be understood in some overt sort, in respect of that which followeth concerning the first institution of the pretended Consistoriall discipline. Besides (propounding to my self throughout this whole book to deal with nothing, whether it be good or evil, further then as it concerneth the affairs of the Church) I doubt not but that I may presume, without any mans just offence, to speak my opinion as touching the Divinity, which was pretended by the said Ministers of *Geneva* against their Bi-

shop; For indeed I doe dislike it. If such dealings were simply to be urged by the word of God, they might reach further then would be convenient. I never thought it agreeable to Divinity for Ministers to cast off their Rulers at their own pleasures. Mr. *Calvin* writeth wisely to Cardinal *Sadolet*; but the course which (there he sheweth) was held by the Ministers (say what men list) cannot be justified. I know one that hath written thus of that matter: *Eum principatum evangelii lux civitati restituit*, the light of the Gospel did restore to the City that Principality, which the Bishop had. But all the learned Divines in *Germany*, at their conference with the Emperour (about that time) were of a contrary opinion as touching the Bishops in those Countries, who are great Princes. And surely it would seem strange to me, if the Gospel should wrest the sword out of any Civil Magistrates hand, let him be of what profession he list.

P. L.

I doe therefore submit me to *Zanchius* judgement, for my own part, where he saith, *We desire that such Bishops as be also Princes, besides their Ecclesiasticall authority, have also their politick Laws and secular power, as other Princes have, viz. right in commanding in secular matters, right of the sword, right of electing and confirming of some Kings and Emperours, and right of ordaining and advising of other politick affairs; and that they have right to compel the people their Subjects to perform the duty of their subjection unto them: and therefore we confess, that their Subjects ought to obey their Civil commandements (which may be kept without the breach of Gods Law,) and that not only for fear, but also for conscience sake.* Thus far *Zanchius*, whose judgement in this point will be esteemed of I suppose hereafter, when all that either is, or can be said by any man to the contrary, will fall to the ground or vanish like smoak. If it be said that *Zanchius* writeth truely, but that my allegation of his words is altogether impertinent, for that the Bishops of *Geneva* had never any setled right in the Civil Government of that City; I am not the man that will either justifie my own discretion, or impugne any thing which may be brought for the Civil proceedings of that State, or of any other, so as they

cap. 25. Aphoris. 21.

they carry no false grounds of Divinity with them, which may proove dangerous unto our own, such as have been since published for the authorizing of Subjects in many cases to depose their Princes. Christ refused to be a divider of private mens inheritances; and then surely it doth not not become me to be a decider of any titles to Countries, Cities, or Kingdomes: I pray for all, and will not further meddle with any.

De auth. mag. in subd. &c. vindic. cont. Tyrannos Hottom. Francog. &c.

Now it remaineth, that having made relation unto you of the premisses (as you have heard,) I should also acquaint you more particularly with the alteration that was made at *Geneva*, in the order and form of the government of the Church; wherein you shall finde some greater variety both of actions and policy. M. *Beza* speaking of the reformation of Religion in that City, saith, that *Christs Gospel was established there, mirabiliter, wondrously*. A wonder, the common saying is, doth last but nine dayes; but that wonderfull course which he speaketh of, will not be forgotten, I suppose, in haste.

Beza in vita Calv.

As you have heard that the Bishop of *Geneva* was dealt withall for the principality of that City; so was he used as touching his Bishoprick. The Ministers cried out that his Ecclesiasticall Jurisdiction was as unlawfull as his Civil. Whereupon the Bishoprick was dissolved, and that form of Ecclesiasticall government utterly abolished, whereby that City had been ruled in Church-causes from the time that first it received the profession of Christianity: Together with the overthrow of which Bishoprick, all the Orders, Constitution, and Laws of the Church (which had been in framing by all the learned men in Christendome ever since the Apostles times) were at one stroak quite chopt off, and wholly abrogated, under pretence (forsooth) of the name of Canon laws, the Popes laws, and I wot not what: wherein the Ministers deak as wisely in my opinion, as if some King succeeding four or five of his predecessors (whom he hated,) should thereupon overthrow all the Lawes that either they or any other of his predecessors had ever made before him.

Mr. *Calvin* being charged by some (as it seemeth) with the rashness which was used at *Geneva* in this point, doth excuse it

thus

Calv. de necess. reformat. pa. 64.

thus in effect, *viz. that they dealt therein, as men doe with rotten houses, they overthrew all the whole form of ecclesiasticall building at once, as it were into a rude heap; out of the which they might the better make choice, and take of that old stuffe as much as liked them to build withall*: again afterward. Indeed there are many builders in these dayes of such a kind of humor; nothing will content them, but that they build themselves; and therein also they are very inconstant. Now this must down, now that must up; now this must be changed, and that must be inlarged: here the workmen mistook me; this is not in good proportion, away with it; I will have this square changed into a round, and this round altered into a square. A fitter metaphor could not well have been found, to have shewed the unstayed minds of such manner of reformers.

But to proceed: The antient form of Ecclesiastical government with all the Orders thereof being thus overturned, as the citizens in the framing of their new Civil Government had an especial eye to the manner of the Civil Government of their neighbour Cities and States adjoyning; so had both the Magistrates and the Ministers at the first also great regard of the Ecclesiasticall policy in the same Cities, relying principally upon their form of Church-government, and upon their Orders and Ceremonies in that behalf provided. But this Church *Model* was also shortly after wholy misliked: For the Ministers perceived, that (as they thought) the civil Magistrates had too great authority given unto them in Church-causes, and that they themselves had a great deal too little. Mr. *Calvin* speaking of this manner of reformation, calleth it, *but a correcting of the Church*. And *Beza* yieldeth a reason why *Farellus* and *Viretus* contented themselves with such a simple Church-government, *viz.* in effect (to my understanding,) not that they were ignorant what insufficiency there was in it, but because in such a hurly-burly and great change of things they could have no better; and afterwards when they would fain have bettered themselves, the rest of the Ministers that should have joyned with them therein were fearfull to attempt (so soon) any new alteration.

Calv. to Sad.

Beza in vit. Calv.

The

The ſame year that *Geneva* was aſſaulted (*viz.* 1536.) Mr. *Calvin* came thither, and was there admitted, *non concionator tantum (hoc enim primum recuſarat) ſed etiam ſacrarum literarum doctor*, not only for their Preacher (for he had refuſed that before) but alſo for a Doctor of the holy Scripture. *Ibid.* In which place he was ſcarcely warm, when like a man of courage (rejecting all fear) he took in hand to frame a new Platform for the government of that Church or (as Mr. *Beza*'s word is) *Eccleſiam componere*, to compound the Church, being of likelihood before in his opinion *tanquam diſſoluta ſcopa*, as a diſſolute Chaos and undigeſted bundell. And in very ſhort time he did ſo farre prevail therein, as that he cauſed the Citizens (being aſſembled together) *to abjure their former Popiſh government* (as they termed it) *by Biſhops, and to ſwear to a certain draught of Diſcipline, paucis capitibus comprehenſam, comprehended* (as *Beza* ſaith) *under a few heads.* *Beza in vit. Calv.*

What the form of this draught was I find not any where mentioned; But whatſoever it was, it appeareth that both he, *Farellus* and *Viretus* ſo uſed themſelves in the adminiſtration of it, as that the reſt of the Miniſters and the chiefeſt of the City grew quickly very weary of it. For through their rough dealing in divers points, eſpecially in oppoſing themſelves againſt the orders of *Berne* (before that time received there) and particularly for their obſtinate refuſing to adminiſter the Lords Supper with unleavened bread, according to a reſolution given to that effect by a *Synod* at *Lauſanna* of the Miniſters of *Berne*; which reſolution ſince *Beza* calleth *iniquiſſimum decretum*: for theſe and ſuch like cauſes (I ſay) they were all three of them within 9 moneths (after their ſetting up of their ſhort Platform of diſcipline) baniſhed the City. The cauſes before mentioned of this their baniſhment were given out thus in generall termes: *Tyranni eſſe voluerunt in liberam civitatem; voluerunt novum pontificatum revocare*, They would have bin Tyrants over a free City; they would have recalled anew Papacy. *Capit. to Farel. ep. Cal. 6.* *Beza in vit. Cal.* *Capit. to Farel. ep. Cal. 6.*

And here began the Conſiſtorian humour (which reigneth now amongſt the factious ſort in *England*) to ſhew it ſelf, but yet in a more ſecret ſort by their private letters one to another.

Their

Their favourers and partakers (whom they left behind them at *Geneva*) presently after their departure entered into faction, and refused to receive the Communion with unleavened bread, as it had been ordered they should doe by the said Synod at *Lausanna*. The Ministers that remained in the City after them were greatly disgraced: for in that they continued their Ministrie there without the new *Discipline*, they were said to hold *otiosam functionem, an idle function*. The Senate of two hundred, that expelled the said three Preachers, was termed by *Calvin*, *tumultuosa perditorum hominum factio, a tumultuous faction of rakehells and cast-aways*. *Beza* saith, that in that Counsel *the greater part overcame the better*. But by the way, they were not all of them such manner of men as *Calvin* reporteth. The chiefest Magistrates of the City, even the Syndicks, were termed *factionum & discordiarum duces, the ringleaders of factions and dissentions*. They were resembled to *Nabuchadnezzar*, and the exiles to *Daniel*: And generally they gave it out against all their back friends, that they went about to overthrow the Church, and that they had obdurated themselves against the Lord Jesus Christ. These and such like speeches you must think were given out then secretly, but since they are published in print for other Ministers instructions, which may hereafter receive any check about that kind of Discipline.

Bez. in vit. Cal.

Capit. to Farel. ep. Cal. 6.

Cal. ep. 40.

Beza in vit. Cal.

Cal. ep. 10.

Hitherto, for ought I finde, the pretended Discipline had no great success. I must therefore proceed on forward. These three Preachers being thus banished, their friends at *Geneva* were marvailous earnest to have them thither again: many letters were procured from certain Churches and learned men to the Magistrates in that behalf, as you shall partly perceive by divers Epistles set out under the title or together with *Calvin's* Epistles, every one likewise in the City that held for the Discipline did his best with the people. But Mr. *Calvin* was the man whom they all of them most desired: for the rest (being elsewhere placed) they cared not much.

Unto these endeavours may be added some very wise courses taken by Mr. *Calvin* in the time that he discontinued from

Geneva.

Geneva. Cardinal *Sadolet* having written to the *Genevians* in diſlike of the alteration both of their State and of the *Romiſh* Religion, admoniſhing them to return to their old biaſſe: Mr. *Calvin* anſwered him, and juſtified as he thought meet their proceedings therein, to their very good contentment. Alſo where ſome (and that of his own friends) had greatly laboured to diſcredit the Miniſters of that City (which were left) to the grief of the Magiſtrates, and endeavoured to have brought them utterly into contempt for executing their Miniſtery without the pretended *Diſcipline, &c.* Maſter *Calvin* ſtaied that courſe by writing unto them, *that he doubted not but that their Miniſters delivered unto them the chief heads of Chriſtian Religion which were neceſſary for ſalvation, and that alſo they joyned thereunto the right uſe of the Sacraments: And then* (ſaith he) *Where thoſe two points are performed, illic ſubſtantia miniſterii viget, there is the ſubſtance of the Miniſtrie, and a lawfull honour and obedience is to be given to that Miniſtrie.* *Calv. Epiſt. 17.*

Laſtly, the mutiny mentioned, which was about refuſal to communicate with unleavened bread, he likewiſe appeaſed, by perſwading the Authors of it, *that it was a matter of indifferencie, for the which they ought not to diſquiet the peace of the Church.* By which occaſions, together with the former ſuits mentioned, the City (as I judge) having conceived a better opinion of Mr. *Calvin* then they had before, and ſuppoſing that if he came again amongſt them he would uſe a great deal more mildneſs and moderation in his proceedings then he had earſt done, they were at the laſt contented, (after two years baniſhment and more,) to recall him unto them, *viz.* in the year 1541. *Beza in Vit. Calv.*

Whileſt his friends were labouring for him (as you have heard,) he himſelf perceiving that he ſhould return thither, was ſtill harping to his friends upon this ſtring, how he might have the City ſo bound *to the form of Diſcipline* which he had in his head, as that afterwards they might not when they liſt ſtart from it: And therefore as ſoon as he was come thither, he imployed his ſtudy that way eſpecially. At the firſt *offering of his pains to the Senate, he told them that the Church there could* *Calv. to Viret Epiſt. 25.* *Calv. to Farel Epiſt. 50.*

could not possibly continue, except there were some certain form of Church-government established: whereupon the Senate ordered at his request, that he and five other of the Ministers should conferre together about such a form as they thought meet, and that having so done, they should offer the same to the consideration of the said Senate.

Here then you shall see the strength of Mr. *Calvin's* wit. He wisely saw, that notwithstanding the *Bishops* Ecclesiasticall authority had been utterly disgraced, and was thereupon rejected, as being (forsooth) Popish and tyrannicall; yet it was not good for the Church, that the Ministers should bate the City one ace of an Ecclesiasticall authority, equivolent at the least to that which their *Bishops* formerly had injoyed amongst them. Howbeit he well perceived withall, that for the bringing of this matter about, there must be very good policy and circumspection used; or else that it would be a thing impossible, to bring a people (having gotten their liberty) into the like or a worse servitude then they were in before. His plot therefore (as I take it) was as followeth.

He labored to perswade the people and the Magistrates, that as there was a Civil *Senate* for the government of the City and the Territories thereof in civil causes, so by the word of God there should be an Ecclesiasticall *Senate* for the Government of the same City and Territories (containing above twenty Parishes) in causes Ecclesiasticall. And to this purpose he wanted not (I warrant you) very many probable reasons. The persons that should bear authority in this *Senate* I nothing doubt but that he could have been very well contented they should have been all of them Ministers; even as the Civil Government did then wholly consist of civil persons. But by reason of the great authority that the Preachers had before intituled the Civil Magistrates unto, for the banishment of their *Bishop*, and for their dealing in Church causes, (wherewithal they were in some sort possessed) he very wisely considered with *Farellus* and *Viretus*, that if they took that course, they should find unresistable opposition: and therefore they devised a way, which if they could obtain, should be in effect all one as if they had been

been all Miniſters; and yet ſhould carrie ſuch an outward ſhew, as though there had been no ſuch matter intended.

And their device was, that their Eccleſiaſticall *Senate* ſhould conſiſt of twelve Citizens, to be choſen yearly (not out of the baſer ſort of the people, but out of the civil Councels of the City all of them to be States-men,) and but of ſix Miniſters, who were to continue for their lives, except there fell out ſome occaſion to remove them. With this invention, after many perſwaſions uſed, both publickly in the pulpit, and privately upon every occaſion, the Citizens at length were contented. They ſaw there ſhould be twelve of them continually, (as any matters ſhould fall out,) to ſix Miniſters, which was odds enough. They imagined, that notwithſtanding they yeilded to ſuch a Platform for the ſatisfying of their Miniſters importunity: (when they ſaw that needs they would be ſome body amongſt them) yet they ſhould in effect keep the rains ſtill in their own hands, and be able to curb them at their pleaſure. Upon theſe and what other ſuch like conſiderations I know not; but after Mr. *Calvin's* very great pains taken about that matter, inſomuch as *he was therewithall almoſt oppreſſed*, the City at length was induced to admit *of their platform, with the Lawes and Prerogatives thereunto appertaining*. And this was the firſt time, for ought I finde, that the pretended *conſiſtorian Diſcipline* ever drew breath.

Calv. Epiſt. 54.

Beza in Vit. Cal.

Mr. *Calvin* having thus (as you have ſeen) prevailed in this attempt, it was not long after but that the wiſer ſort of the City perceived their overſight: For under pretence of Eccleſiaſticall cauſes there was nothing done in the City (which this new *Senate* miſliked) but by one means or other they drew it unto their cognizance. They would ſay that this and that was an offence to the godly, and then forthwith it was a cauſe for the *Conſiſtorie*. Beſides, the manner of their proceedings in ſuch cauſes as were brought before them, was altogether miſliked. They endeavoured by all their devices, *to win the people unto them*. If any of the Magiſtrates fell into their hands, eſpecially if they had no good opinion of them, they were ſure to pay for it. A very rigorous courſe was held with certain of

Calv. to Viret. Epiſt. 76.

Calv. Epiſt. 71.

the chief of that City *about their dancings* (upon a certain time) privately in one of their friends houſes, as you may read in the 26. chapter following: and their eſpeciall driſt therein (beſides their affectionate dealing upon a quarrel towards one of them) was (as I take it) to curry favour with the multitude. *Oh* (ſaith *Calvin*, writing how like men both he and his aſſociates had proceeded in this dancing matter) *exemplum valde* Ibidem. *proderit, &c. the example will doe much good: For now it is already a common ſaying amongſt the people, nullam eſſe ſpem impunitatis, cum primariis non parcatur, that there is no hope of impunity, ſeeing the chief men of the City are not ſpared.*

But you will ſay, how came it to paſs that the twelve Elders, all of them Statef-men, would ſuffer ſuch things to be done in that *Senate* as ſhould breed ſuch diſcontentment amongſt the Citizens? You may remember that I told you how Mr. *Calvin* in this matter ſhewed his great wit, and over-reached the Citizens notably. He was not ignorant how eaſie a matter it would prove for him and his fellow-Miniſters to over-rule twelve ſimple men, all of them unlearned, as being either Apron-men, Artizans, or Merchants. But his chiefeſt reach was, that he knew theſe twelve grand Governors would certainly remember, that their office was but annuall, and that if they oppoſed themſelves againſt their Miniſters, being their ſuperiors in office (and whoſe authority was ſtill to continue) they might afterwards peradventure be cauſed to repent it. And indeed according to his good foreſight ſo it came to paſs, which increaſed the Citizens generall diſcontentment and diſlike of that manner of Church-government.

Beſides, another thing there was that eſpecially grieved them, and diſcloſed their want of providence. They ſaw their citizens of that *Senate* not only over-ruled by the ſaid ſix Miniſters, but likewiſe all the Miniſters ſo overtopped by Mr. *Calvin*, as that in effect he was *Domine fac totum*, and took upon him to doe all in all. Whereupon there were ſome that began to fear, leſt (as I ſuppoſe) Mr. *Calvin* ſought (by his cunning) to bring them again to the government of one, which they altogether deteſted. Thus he himſelf reporteth in effect

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of this matter, *viz. that there was a ſupplication* found, which was meant *to have been exhibited to the people at their moſt generall aſſembly, wherein theſe two Propoſitions were contained; Nihil eſſe legibus vindicandum niſi quod rempub. laederet; that nothing was to be puniſhed by law but that which did hurt the Common-Wealth: And the other, periculum eſſe, ne dum hac urbs unius hominis melancholici cerebro obtemperat, excitata ſeditione perdat mille cives; that there was danger, leſt whileſt the City obeyed the brain of one melancholy man, upon ſome rebellion raiſed it might overthrow a thouſand Citizens.* *Calv. to Viret, Epiſt. 77.*

But it will be ſaid that Mr. *Calvin* reporteth this as a ſlander. I confeſs he doth ſo. And yet for my part, this I believe was true, that in effect he ruled there in that *Senate* as peremptorily as ever the *Biſhop* of that City did before him, by virtue of his Eccleſiaſticall authority: And I am led to judge ſo by his own words. For in the time of his baniſhment, when he was urged by ſundry Miniſters to admit of equall conditions, and to return to *Geneva* for the good of that Church, he anſwered them partly thus, *Ad tantam multitudinem regendam qui ſufficerem? how ſhould I be able to rule ſuch a multitude?* Again, *deſuetudine oblitus ſum artis regendi multitudinem; through the want of practice I have forgotten the art of ruling a multitude:* And to *Viretus*, ſpeaking of his going to *Geneva, Cerno quam arduum ſit munus Eccleſiaſticum regere; I perceive how hard a matter it is to manage an Eccleſiaſticall function.* Again, *Jam neſcio quid factum ſit, ut animo incipiam eſſe inclinatiore ad capeſſenda ejus gubernacula; I know not how it now cometh to paſs that I am of a more inclining minde to take the government of that Church upon me.* What do all theſe ſpeeches mean (I pray you) but that notwithſtanding his pretence of aſſiſtants, yet he meant ſo to lay his plot, as that they ſhould all be conſtrained, all the ſort of them, to dance after his pipe? *Calv. to Farell, Epiſt. 23.* *Calv. to Viret, Epiſt. 25.*

But howſoever theſe things may be interpreted, this is moſt apparent, that (as I ſaid) ſuch were the *Conſiſtorian* proceedings, as that both he and his *Conſiſtory* did grow into great hatred and malice; inſomuch as writing to his friends, he complaineth

Cal. Epiſt. 79. plaineth in this manner: *We have too many of a hard and untamed neck, who upon every occaſion do endeavour to ſhake off the yoak, that by their tumults they might aboliſh the lawfull order of the Church. There are in that number both old men and young men: the youth eſpecially is here moſt deſperate.* And to *Viretus*, Calv. to Viret, Epiſt. 73. *Niſi Dominus, &c. Except the Lord doe rebuke the ſea and the winds, I ſee there are great ſtorms toward us, which they move who ought rather to appeaſe them. I dare not call you hither for many cauſes*; Cal. to Viret, Epiſt. 73. *the chiefeſt is, for that I am afraid how at the length we muſt give place unto them, who will never end untill they have overthrown all.* Likewiſe to the ſame *Viretus*, *Many are ſuch children that they are afraid at the ridiculous ſhaking of a head,* Cal. to Viret, Epiſt. 73. *&c. Si deſiſtam, totum conſiſtorium ruat neceſſe eſt, if I deſiſt, there is no remedy, but down falleth the Conſiſtorie.* Great tumults were up amongſt them in the City; and therefore he altered his former mind touching his not calling of *Viretus*, and requeſteth him moſt earneſtly, (as being more gracious then himſelf) to come and help to appeaſe them. *You cannot poſſibly doe a thing* (ſaith he) *that ſhall be more grateſull unto me, then if you ſhall make a good end of theſe quarrels*; *me ad Garamantas relegato, though I be baniſhed into the farthеſt parts of the world.* And in Cal. to Viret, Epiſt. 82. another Epiſtle; *Eo prorupit improbitas, ut retineri qualemcunque Eccleſiæ ſtatum diutius poſſe (meo præſertim miniſterio) vix ſperem; Impiety hath gotten ſuch a head, that I can ſcarcely think there can any tolerable ſtate of the Church continue here, eſpecially by my miniſtry.*

Theſe diſſenſions proceeding thus on for a time, at the laſt Cal. Epiſt. 165. they came to this iſſue; *ut major Senatus receptum & hactenus ſervatum Eccleſiæ ordinem repente convelleret. Nos reſtitimus; that the greater Senate did ſuddenly overthrow the order of the Church, which had been received and kept: But we withſtood them.* An argument of very good ſubjection. Much trouble would ſurely have come of it, but that upon a Sermon preached by M. *Calvin*, and after upon a motion made by him and the reſt of the Miniſters to the *Senate*, order was taken, that for the quieting of all parts the ſaid ſentence of the greater *Senate* ſhould be ſuſpended untill the State of *Geneva* had taken the

the advice of four *Helvetian* Cities, their neighbours and friends, touching the points in queſtion, *viz.* about the authority of their *Conſiſtorie*, to ſuſpend men from the Communion as they ſaw cauſe; which is the very Scepter of that pretended *Sion*. *Beze de vit. Calvin.*

When this courſe was taken, mark I pray you Mr. *Calvin's* policy. He knew, as in effect he ſaith) that none of the Magiſtrates of any of thoſe four Cities would write any anſwer to the Citizens letters of *Geneva*, but by the advice of their Miniſters. Whereupon, whileſt the *Syndicks* with their Councels were conferring about their letters to be ſent to the aforeſaid Cities, how and what they ſhould write, yea peradventure who ſhould endite them, Mr. *Calvin* preſently ſpeedeth a Meſſenger, one *Budæus*, with his private letter unto his private friends, as to Mr. *Bullinger*, &c. and with other letters alſo to the reſt of the ſaid Miniſters joyntly, of purpoſe to prepare and pre-occupate their minds beforehand, againſt their Magiſtrates ſhould write thither. Now I am come to the very panting or ſhort breathing of the *Conſiſtoriall* pretended *Diſcipline*, whether it ſhould live or die at *Geneva*. The danger it lay in was exceeding great: but Mr. *Calvin* applied all his skill and medicines for the recoverie of it. Few Phyſicians will take ſuch pains for their Patients. *Calv.* to the Miniſt. of Tig. *Epiſt.* 165.

In his ſaid letters he omitteth no point of his oratory faculty. The adverſaries of his Diſcipline he painteth out in their colours; as that *their Senate was poſſeſſed with a lamentable blindneſs; that they had dealt contumeliouſly with poor ſtrangers; that they had uſed* Farellus *very hardly; that divers of them were ſuch as ſhamed not to defend* Servetus *the Heretick; and that they were Satans Miniſters that ſtirred up theſe ſtrifes.* He endeavoureth to move all commiſeration towards himſelf and his aſſociates, in reſpect of their pains and dangers undertaken in the behalf of that Church; as *that for ſeven years together they had been impugned by all thoſe that ſought to live riotouſly from under the yoak; that for the ſpace of four years nothing had been pretermitted by the wicked, whereby they might by little and little overthrow the ſtate of that Church; and that for the laſt two* *Calv. to Bul. Epiſt.* 164. *Calv.* to the Miniſt. of Zuricke, *epiſt.* 165.

years

years their condition was no better then if they had lived amongſt the profeſſed enemies of the Goſpel.

He aſcribeth very much unto the Miniſters to whom he writ, which was an eſpeciall means to procure their good favours: as (when he ſaith) *now the matter is come to this point, that all our Eccleſiaſticall orders ſhall be quaſhed, niſi iſtinc afferatur remedium, except there come a remedy from you.* Again, *you muſt ſo deal as if the ſtate of our Church were in your hands.* Again, *nunc extremus actus agitur; now the laſt act is upon the Stage, and the enemies of the Goſpell are beginning already to triumph againſt Chriſt's Doctrine, his Miniſters, and all his Members.* Again, *ſo perſwade your ſelves, that if Satan be not now bridled by you, habenas ei laxatum iri, he will get the liberty of his bit hereafter at pleaſure.* And again, *I beſeech you, brethren, by the name of Chriſt, to think that it is no common matter that is committed unto you, but that the conſultation to be had is of the ſtate or very being of our Church.* He touched furthermore all other points which he was ſure would be eſpecially regarded by them, being themſelves Miniſters; in that (he ſaith) *that if their adverſaries get the victorie, the whole authority of the Miniſtry is not only gone in* Geneva, *but that it will be ſubject to every baſe rake-hels reproaches:* Which if it ſhould happen, he telleth them, that he was reſolved *to depart thence.*

Ibid.

Unto all theſe artificiall points thus inſiſted upon by him, he addeth another of nō leſs importanee, to draw the ſaid Miniſters minds unto the bent of his bow: For notwithſtanding he aſcribeth ſo much unto them as before hath been ſhewed, yet he qualifieth all in ſuch ſort as that they might ſuſpect, that except they did concurre with his deſire, he would hardly for his part yield to any thing that might croſs him.

He writeth unto them very moderately of his Conſiſtoriall platform: He ſaith, *he is not ignorant how divers learned men do not think that form of Diſcipline that he writeth for to be neceſſarie; but yet he addeth what his own opinion is of it, and that he truſteth no man of judgement will improve the uſe of it where it is.* He alſo goeth further and proteſteth, *that whileſt he ſuſtaineth the perſon that then he did,* (meaning belike whilſt he ſhould be

Ibidem.

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the chief Paſtor at *Geneva*) *he would ſtrive to the death for that form of Diſcipline.* But yet toward the end he tempereth all again in ſome ſort: for elſe it had been a ridiculous matter to have referred their doubts to thoſe Cities, and withall to have ſignified unto them that thus and thus we are reſolved, and if you ſhall judge otherwiſe, we care not for your judgements, for we will ſurely ſtick to our own. He therefore thus qualifieth this point, ſaying, *nec moroſitate noſtra fiet, ut loco potius cedamus quam ſententia; we will not be ſo willfull, as that we mind rather to leave our places then our opinions.* Meaning (as I take it) that ſeeing they had put their cauſe into their hands, they would be content to ſtand to their directions.

You doe look, I am ſure, to know to what purpoſe Mr. *Calvin* uſed all this *Rhetorick*, and what the matter was which he deſired at their hands: he himſelf ſhall tell you, as he told Mr. *Bullinger*: *Brevis ſumma eſt, &c. The ſumme thereof briefly is this, That your honorable Senate may give this anſwer, viz. that the form of our Diſcipline, which heretofore we have followed, is conſentanea verbo Dei, agreeable to the word of God; deinde novitatem improbet, and then let them reprove the new-fangleneſs of our Citizens.* Indeed if he can get that anſwer, it is to the matter, and (of likelihood) will ſerve his turn. But what do the Magiſtrates of *Geneva* all this while you will ſay? Surely I told you before. As ſoon as they could they writ, and ſent their letters to the ſaid four Cities. Of thoſe that came to *Zurick*, Mr. *Bullinger* writeth, that *they were but ſhort*, and ſo I think we may judge of the reſt. The effect of which letters was, viz. *that they of thoſe Cities would reſolve them, 1. How Excommunication was to be uſed by the word of God. 2. Whether it might not be uſed by ſome other means then by a Conſiſtorie. 3. What the practiſe of their Churches was in that point.* Upon the receit of theſe letters, (even as Mr. *Calvin* foreſaw it would come to paſs) *there were appointed in Zurick four, the Conſul and three Senators, to conſult with three of their learned Miniſters, what anſwer was meet to be given to the ſaid three queſtions.*

Bullinger to Cal. epiſt. 166.

If the Magiſtrates of *Geneva* had met with as good an Orator

as Mr. *Calvin* was, that would have laid open the qualities and proceedings of the *Conſiſtorian* faction, how they intermedled in all the common affairs of the City, how they uſed to keep men from the Communion, without yeilding any other reaſon why they doe ſo, but becauſe ſome of the godly brethren (forſooth) were offended with them; how if a man have committed any offence, for the which he is puniſhed, and profeſſeth his hearty repentance for the ſame, yet they will keep him from the Communion, untill it pleaſe them to ſay that he is penitent enough, which they doe as they affect the party, if in their letters they had informed, how upon any light diſpleaſure or raſh information their wives, their children and ſervants were called into the *Diſciplinarian Conſiſtory* (a place for criminall perſons) ſo as thereby they were infamed, how they affected popularity wholly, which might endanger the Magiſtrates of the City upon any diſpleaſure conceived againſt them; how they of the City had been compaſſed in the framing of the Platform of the *Conſiſtory*, how although there was a pretence of a *Senate*, yet one man did all, and the reſt were but attendants of his pleaſure; how by experience they found that their *Biſhop* did never tyrannize more over them by his ſpirituall Juriſdiction, then now ſome one man did, how the authority which had been taught to belong unto them (being Civil Magiſtrates) was wholly taken from them again, and nothing left unto them, but to be the Executioners of their *Conſiſtoriall* mens pleaſures: if they had foreſeen how likely it was that Mr. *Calvin* would ſeek to diſcredit them all to his utter-moſt, and had therefore ſignified unto the Magiſtrates of theſe four Cities, that there were as honeſt and religious men in the City of *Geneva* that miſliked that form of Church-government, as there were that ſpake for it; that if in their letters they depraved any, their evil words ought not to prejudice the cauſe committed unto them, for that it is their cuſtome to ſlaunder all thoſe that doe impugne them; that they for their parts, the Magiſtrates of that City, reſted all of them as fully reſolved to continue the preaching of the Goſpel amongſt them, as ever they were glad at the firſt to procure & admit it: if they had

had given some aqual intimation, that they the Citizens were resolved to have their Church reformed according to some of the Platforms of the *Helvetian* Churches, and that they would no longer endure to be so over-looked and hampered in their own free City by such a pragmaticall and intermedling *Discipline*: If (I say) their letters had been penned after this or some such like sort, as I suppose there was good cause, (the proceedings of that Consistory being such at that time as since they have been in other places) I doubt not but that the Ministers of those Cities would have advised their Magistrates to have given another kind of answer then they did. For they the said Ministers believing Mr. *Calvin's* information, that all was true which he had reported unto them, and considering what a small matter it was which he and the rest of his associates required at their hands, and that the satisfying of them therein might break the backs of such a wicked conspiracy, as was pretended to have been made even against *Christ* himself and his Church, and not only prevent that mischief for that time, but procure the establishing of the Gospel there for time to come hereafter; they dealt no otherwise for the said answer, then I am perswaded all the *Bishops* that now are in *England* (if then they had lived) would have done in the like case.

And that was in effect as Master *Calvin* wished, saving that whereas he would have had them to have said, that the form of *the Geneva* Discipline was *consentanea verbo Dei, agreeable to the word of God*, they refused to write in that sort, but were content to say that it did *accedere ad verbi Dei præscriptum*, that is, *that it drew towards the prescript of Gods word, or looked that way*. But you shall hear M. *Bullinger* himself report the answer of their *Senate*, which was, *that they were grieved their Church was so troubled, as that one quarrel and contention did beget another: that they had lately heard of the Consistoriall Laws of that Church* (for *Calvin* had sent such of them as he thought good unto the said Ministers by *Budæus* his Messenger) *and did acknowledge them to be godly, and to draw towards the prescript of Gods word; and therefore that the changing of them by any innovation was not to be admitted in their opinions:* *Bul. to Calv. epist. 166.*

that it was better they should be wholly kept, especially in this age when men wax worse and worse: that although (say they) *our Discipline doth not agree with that of Geneva in all points; yet the same being framed according to the circumstances of times, places, and persons, doth not import any overthrow of yours: and that according to their desire of Geneva they had sent unto them the form of their Discipline, not minding* (as they said) *to prescribe any jot of it to them, for that they deemed their own as agreeable to be more meet for them there.*

This being the summe of the answer agreed upon by the said *Senate* at *Zurich*, Mr. *Bullinger* presently dispatcheth the same in a private letter to *Calvin*; and not that only, but he also writ his letters at the same time to the Ministers of *Schaffhusen* and *Basil* (two of those Cities, belike, to which the deciding of the said questions was also referred) signifying *what answere the Magistrates of* Zurich *had made, that they likewise there might conferre with them in their answers for the peace and edification of the Church of* Geneva, *although* (saith he) *you have not the like form of Discipline in your Churches.*

Bull. to Calv. epist. 166.

After that Mr. *Bullinger* had thus dispatched his private letters, the *Senate* then soon after sent their said answer to *Geneva*; which being received, perused, and considered of, there was great muttering in the City. The Magistrates thereby did find themselves as it were in a labyrinth: The strength of their State did depend especially (as I judge) upon the league and friendship which they had with the said four Cities; so as they might not doe any thing that should dislike them. And on the other side, remembring the great abuses of their *Consistorialls*, how they had formerly deale with them, and tyranized over them (as they supposed,) it greatly troubled them to confirm unto them any such authority. It seemeth therefore that they endeavored to protract the time as much as they could. And yet because they thought it meet that something should be done upon the receipt of the said answer, they caused a kind of general *reconciliation, by giving their right hands, and an oath was taken, that none of them for the time to come would support any evill cause.*

Calv. to Bul. epist. 171.

Master

Maſter *Calvin* being diſcontent with this *plauſible colour of peace*, as perceiving that thereby *the reſtoring of the Diſcipline, unicus pacis cuſtos, the only preſerver of peace*, (as he tearmeth it) *was neglected*, and *that their Church was ſtill like Noahs Ark in the flood*; he grew (after a ſhort time) to be reſolute, and provoked the Magiſtrates to give their anſwer, whether they would follow the advice of the ſaid former Cities, or they would not; whereupon (as it ſeemeth) the matter was put to voices.

And now ſee the upſhot. *In illa promiſcua colluvie ſuffragiis fuimus ſuperiores, in that confuſed off-ſcouring of the whole multitude* (ſaith Mr. *Calvin*) *we had the moſt voices*. It is very worthy the obſervation, and to be kept likewiſe in perpetual memory, in what honorable preſence (according to Mr. *Calvin*'s own eſtimation) by how reverend a company of learned Fathers and famous perſons, and with what ſingular gravity, great wiſdome, and mature deliberation, this ſolemn and glorious form of the pretended holy Diſcipline was revived again and entertained at *Geneva*: *In illa promiſcua colluvie ſuffragiis fuimus ſuperiores*; In that diſordered dunghil of riffraffe, tagge and ragge, our Presbyteriall platform, having moſt of their voices, carried away the bucklers. No doubt a worthy victorie; for if an Aſſembly be called *colluvies* (as I take it is) *à majori parte*, of the greater part; what godly man living would not then have flung up his cap and rejoyced, to have ſeen the noble Conſiſtorie triumphing that day, with the applauſe and approbation of ſo honourable a company? Men may talk hereafter of the Councel of *Nice* with ſhame enough, if they ſhall compare it with this royall Aſſembly. In good earneſt, ſeeing the multitude of all the Citizens of *Geneva* was content to gratifie Mr. *Calvin* ſo much, it might have become him well enough to have recompenſed their friendſhips with ſome better termes. But let that goe: if the Citizens themſelves doe take it well at his hands to be ſo uſed by him, it ſhall not any way trouble me any further.

Calv. to Rul. epiſt. 207.

When Mr. *Calvin* had well conſidered how hardly he had obtained his conqueſt, and how it was not very unlike but that

that some of those who had before opposed themselves would still be practising to overthrow his work again, if possibly they could; he advised (as it should seem) with his best and surest friends what course was meetest to be thought of and taken for the preventing of so notable a mischief. And their plot was, how they might strengthen their said *Collovies* or greater part, for the better continuance of it. The present opportunity served their purpose: whereupon like wise men they so hammered their matters whilest the Iron was hot, that they procured fifty of Mr. *Calvin's* own Nation, all of them meer Frenchmen, to be admitted Citizens at one time in *Geneva*; which was a point of very great importance. For (as I take it) the people having reserved to themselves (as *Bodine* saith) *jus jubendi legis, authority to make laws*, the Eldership being set up by them, could not be overthrown afterwards without them. And then to have such an increase of assured friends, that would stick as fast to Mr. *Calvin* as the skin did to his forehead, was surely a great matter in so little a Town. And as this policie was put in practice for the Citizens, so I conjecture it was also from time to time, as touching the Ministers.

Bod. de repub. lib. 2. Ca. 6.

None but Frenchmen might rule there in that Consistorie, if Mr. *Calvin* could help it. When the Magistrates upon a time would needs have one *Trollierus*, a *Genevian* born, to be one of their Ministers, hear (I pray you) how Mr. *Calvin* writeth thereof to his friend *Viretus*. *Trollierus quidem, quod natione sit Genevensis, &c.* *One* Trollierus, *because he is a Genevian born, is obtruded unto us, in whom there do appear many signs which most of us like of. And I see not any thing in him worthy a Minister, nisi quod simia amant suos catulos, but that apes love their whelps.* So as I guess, that for Mr. *Calvin's* time no apes were fit for his turn but his own. Though Mr. *Calvin* writ in this sort (merrily peradventure) to his familiar friend; yet Master *Beza* was not bound to have published such a disgrace in print against those that have deserved better of him. But this partiality in the choice of their Ministers was not a matter that much offended any, for ought I find. Marry the other device of making fifty Frenchmen Citizens at a clap, did

Calv. to Virt. epist. 586.

wonder-

wonderfully trouble many. It cauſed a preſent mutiny in the City and a great uproar, the ſparks whereof were never quenched as long as Mr. *Calvin* lived.

And thus you have the birth and confirmation of the Conſiſtorial Diſcipline, with a device for the continuance of it, collected (for the moſt part) out of ſuch Epiſtles as *Beza* hath thought meet to publiſh for Mr. *Calvin*'s commendation. If I ſhould have ſet them both down, as ſome others have done, (who are no Papiſts) you ſhould have heard another manner of hiſtory. But I like not to take things at the worſt hand; the truth was it I ſought for: and I would not have done that neither in this point, but becauſe certain perſons of the Conſiſtoriall humour doe daily upon every occaſion ſtill daſh us in the teeth with the orders of *Geneva*, the Diſcipline at *Geneva*, and the Conſiſtory in *Geneva*, as though that form of Diſcipline had come lately from heaven, with an Embaſſage from God, that all the churches in the world muſt frame and conforme themſelves to the faſhion of *Geneva*: which gave me juſt occaſion (in mine opinion) to ſearch (as you have heard) into the ſecrets of that manner of Diſcipline, to know indeed from whence it came, whether it would, who deviſed it, when and how it was planted at *Geneva*, the firſt place that hatched and received it.

Chap. III.

By whoſe inſtigation, and how the pretended Diſcipline of Geneva *hath enlarged her juriſdiction.*

IT was not long after that Mr. *Calvin* had obtained his deſire (as you have heard in the former Chapter) for the planting of the Platform of his pretended Diſcipline in *Geneva*, when for the better backing himſelf he procured Maſter *Beza*, his eſpeciall friend (a man whom he knew to be of a very great courage, wiſe, learned, and one wholly addicted to applaud to all manner of his proceedings) to be likewiſe placed with him there.

there. And then being both together, two ſuch excellent men amongſt a company of Artizans and Merchants, what might they not compaſs and bring to effect? From the time that Mr. *Calvin* came firſt to *Geneva*, 1536. and had gotten the allowance of his firſt draught of Diſcipline, *viz.* 1537. he grew daily more and more into liking with it, eſpecially after the fuller inlargement thereof, 1541. when he was reſtored again to his place at *Geneva*: But moſt of all, when about the year 1554. he had triumphed as it were the third time, by the greater part of the voices of the ignorant multitude, and had alſo gotten Mr. *Beza* his Applauder into his company; then we may not marvel if that his Platform, ſo travelled for, ſeemed glorious unto him.

In thoſe daies when Mr. *Calvin* did firſt ſhew himſelf in his writings againſt the Papiſts, he was the only man of eſpeciall account of all the French Nation, inſomuch as all the reſt of his countrymen that began more freely to profeſſe the Goſpel, did principally in a manner depend upon him, eſpecially after he had poſſeſſion of his great authority in the Presbytery at *Geneva*: For then by reaſon of the quiet eſtate of that City, the free acceſs and entertainment of ſuch French-men as fled thither for Religion, the want of ſufficient men in other places of their own Country to give advice and counſel what was to be done in ſuch diſtreſſes of the Church as then were uſuall, and by reaſon of the fame, ability, learning and policy both of himſelf and of his aſſiſtant Maſter *Beza*, and likewiſe of their willingneſs or rather deſire to entertain all occaſions of buſying themſelves, the City of *Geneva* became in ſhort time (for their ſakes) to be of great eſtimation in *France*. He that ſhall read Mr. *Calvin*'s and Mr. *Beza*'s two books of Epiſtles, and likewiſe the Commentaries of *France*, with divers other diſcourſes about thoſe affairs, and ſhould withall give any credit either to *Heſhuſius*, *Baldwinus*, *Carpentarius*, or others, men learned all of them, and ſome of them known Proteſtants, would certainly marvel to underſtand into what actions and dealings they thruſt themſelves, of warre, of peace, of ſubjection how farre it extended, of reformation without ſtaying

for

for the Magistrates, of Leagues, of Impositions, and what not? They wrote their Letters to this State and that State, to this Prince and that Duke, to this King and that Emperor, what their desire was should be done in such & such a matter. Not like the Parsons either of *Newington* or *Hitchin*, (that I may use *Cartwright's* examples of such Episcopall Sees as he alloweth of) but rather like two Patriarchs at the least. Generally for Church-matters, they had ingrossed the whole managing of them into their hands. And then you may easily guesse what favour the pretended Presbyteriall Discipline was like to finde with them, it being the only pretence for all that their authority, or whatsoever else they took upon them to deal in.

And mark how the opportunity served them. The number of zealous professors in *France* daily increased, who exempted themselves from the tyrannous commandements of their Romish Bishops. They had then no order or certain form of Church-government, how to proceed and behave themselves in their religious Assemblies: And to have framed it to any forraign platforms, would have stirred up coals amongst them. Nay, it was not possible to have been compassed, Master *Calvin* and Master *Beza* sitting at the stern. So that it came no sooner in question what manner of Ecclesiasticall regiment was meetest for those Churches, but the form of Discipline used at *Geneva* was presently agreed upon: From which time you shall find that the reformation of religion in *France* did wholy proceed after the rules of that kind of discipline. It was not sufficient to have the exercise of Religion, but the Churches must *vindicari in plenam libertatem*, *be restored to their full liberty*. Synodes were held, Lawes were made, and Decrees were put in execution: What orders then in request, what ceremonies, what manner of service, what kind of subjection, what way to reform religion, but after the fashion of *Geneva*? Which course of proceedings, together with the rules thereof, divers well affected in religion did greatly mislike. Mr. *Ramus* had written a book against it, (if *Carpentarius* say truly, and I take him to be an authenticall author, because the late Petitioner alledgeth him for the government of his Elders,) terming

Pet. Carpent. ad Franc. Portam

Comment of *Geneva*.

P. Carpent. ibid.

the fountain thereof, or the platforme of ſuch a Diſcipline, *Thalmud Sabandicum, the Savoyan Thalmud*, and greatly reproving the obtruding of it upon the Churches of *France*.

Much more might here be added, and that out of their own authentick writers, of this *diſciplinarian* canker, how and by what means it ſpred it ſelf in *France*, and in ſome other Countries. But I will paſs that over, and come to acquaint you how the ſame infection hath been tranſported from thoſe coaſts to this ſide of the ſeas amongſt us. If Maſter *Calvin*, but eſpecially Maſter *Beza*, could have been content to have contained themſelves within the limits either of *Geneva* or *France*, and to have intermedled and reigned there only, and to have urged their platforme and device no further, they might the better (for us in *England*) have been born withall. But now ſeeing they have not ſo done, who can be offended that I ſhould make mention of it? to the end that if they dealt amiſs therein, their examples and proceedings might have the eſtimation which indeed they deſerve.

I omit how in King *Edward*'s time certain malecontents grew up in the Church of *England*, becauſe ſundry matters might not be ordered as they were at *Geneva*, Mr. *Calvin* having written ſundry letters into *England* to ſome ſuch like effect. In Queen *Maries* time, aſſoon as certain of our Countrymen were come to *Franckford*, they were aſſaulted with the orders of *Geneva*. Quarrels ariſing about the Communion-book and form of the Service of *England* in King *Edward*'s time, there were particulars collected out of it by *Knox*, *Whittingham*, and ſuch as had already taſted of that intoxication, and ſent to *Geneva* to be cenſured by Mr. *Calvin*; who upon the receit of them returned this anſwer concerning the ſaid Book (compiled and confirmed before by ſuch men and ſuch an authority as he ought to have reverenced;) *In Anglicana Liturgia, qualem deſcribitis, multas video fuiſſe tolerabiles ineptias; I ſee that in the Engliſh form of Service, as you deſcribe it, there were many tolerable fooleries.* When *Knox* and *Whittingham* had gotten this Letter, they publiſhed it to the Congregation: *Which being read, is ſo wrought in the hearts of many*

Epiſt. to Knox and Whittingham 100.

(faith

(ſaith the diſcourſer of the troubles at *Franckford*) *that they were not before ſo ſtout to maintain all the parts of the Book of* England, *as afterwards they were bent againſt it.* If you have *Calvins* Book of Epiſtles, I pray you read it. Although *Beza* thought it meet to be publiſhed in print, yet ſhall you find it to contain no one point of ſubſtance in it able to perſwade a child; ſo as thereby you may judge of their giddineſs who were moved ſo greatly with it. Diſcourſer pag. 36.

When ſome of the ſaid parties, *Whittingham* and divers others of a more violent humor, came firſt to *Franckford*, they fell alſo preſently into a very ſpeciall liking of the *Geneva* Diſcipline, as finding it to contain ſuch rules and practiſes as did greatly concurre with their own diſpoſitions. In *England* Poperie was reſtored, and much cruelty uſed, whereby they were conſtrained for the ſaving of their lives, to leave their Country, their livings and their friends. In which caſe a man may eaſily gueſſe how acceptable theſe points were unto ſome kind of humors, *viz.* That if Biſhops and Princes refuſed to admit of the Goſpel, they might be uſed by their Subjects as the Biſhop of *Geneva* was uſed, (that is [illegible]*led)* and that every particular Miniſter with his aſſiſtan[illegible]ording to the platform of that Diſcipline was himſelf a Biſhop, and had as great authority within his own Pariſh as any Biſhop in the world might lawfully challenge, even to the excommunicating of the beſt, as well the Prince as the Peſant. And indeed accordingly theſe poſitions (as afterwards it will appear) were ſo pleaſing to *Whittingham* and his conſorts, as it had been a very mean form of Diſcipline (I ſuppoſe) that having ſuch principles annexed unto it, would at that time have been refuſed by them. Howbeit many there were, and that of the learneſt of thoſe that then departed the Realm, as Dr. *Cox*, Dr. *Horn*, Mr. *Jewel*, with ſundry others, who perceiving the tricks of that Diſcipline, did utterly diſlike it. So as when they came afterwards to *Frankford*, they wholy inſiſted upon the platform of *England*; and in ſhort time obtaining of the Magiſtrates the uſe thereof, they did chooſe either Dr. *Coxe*, or Dr. *Horne*, (as I gueſs) or ſome ſuch other as had Diſcourſer pa. Diſcourſe p. 47.

been of eſpeciall account in King *Edwards* time, to be (as it were) their Superintendent.

For the bringing ofwhich matter to paſs, one Maſter *Clanbourg*, a chief Magiſtrate in that City, having ſhewed them ſome ſpeciall favour, complaint was made thereof (as it ſeemeth) to Mr. *Calvin*: whereupon the ſaid Mr. *Clanbourg* did write to him (as it ſhould appear) that he was induced to yeild to ſuch a choice the rather, becauſe the ſaid Superintendent had ſome ſuch like ſuperior place in *England* before he came thither. Unto the which point Mr. *Calvin* (that he might thruſt his oar into every mans boat) to diſgrace the ſaid platform of *England* as much as lay in him, and to incourage the factious company at *Frankford* (that were beſotted with his pretended Diſcipline) did return this anſwer, (if *Beza* hath let out his Letter truly,) *I would one point had been omitted, which was ſuggeſted unto you, I doubt not, by that one party,* (I think he meaneth the ſaid Superintendent:) *for otherwiſe it would never have come into your cogitation,* (as though he had ſtill kept his whole eſtate in *England,*) *to have eſtabliſhed his former Miniſtry there with you, in a perpetuall poſſeſſion of the authority thereof. Peradventure there is nothing that from the beginning* (his meaning is, ſince the Engliſhmen came thither) *hath ſtirred up more contention, or at the leaſt diſpleaſure, and ſo hath kindled ſtrife, then this emulation; in that the greater part did think themſelves to be thruſt from their equall degree, and to be contumelioufly excluded from the common ſociety, if the Church which had received entertainment with you,* (meaning the company that had received his form of Diſcipline before the ſaid learned men came to *Frankford*) *ſhould receive their Lawes from the other part or ſide.* Calv. Epiſt. 129.

Within ſome ſhort time after this, that the ſaid order of the Engliſh Church was eſtabliſhed (as you have heard) at *Frankford*, divers of thoſe men who had been earneſt for the *Genevian* Diſcipline, divided themſelves from that Church, (as *Whittingham*, *Gilby*, *Goodman* and others) and went to *Geneva*; where, to the great diſcredit of the ſtate of the Church of *England* in King *Edwards* time, to the great grief of ſuch godly

ly men, and afterwards worthy Martyrs, as remained here in Q. *Maries* time in *England*, & to the great discouragement of sundry weak professors then also in *England*, they rejected the whole form of our English Reformation, the Book of Common prayer, our Service, the order of our Sacraments, and of all things else in effect there prescribed, and conformed themselves altogether to the fashions of the Church at *Geneva*: where they had not been long, when they had sucked and digested the whole doctrine before mentioned, to be as the appendants necessarily annexed to that form of new discipline, and which was afterwards enlarged by *Beza* (as I take it) *Hotoman* and others of the *disciplinarian* humor, in their Books intituled *De jure magistratuum, &c. Vindiciæ contra tyrannos, Franco-gallia, &c.* The generall summe of which their *Allobrogicall* food, so much as concerneth this point of the *disciplinarian* Reformation, (that I may omit their desperate points of deposing of Princes, and of putting them to death in divers cases of resistance against reformation) was this, that *if the soveraign Magistrates refused to admit it, the Ministers, the inferiour Magistrates, the people, &c. might set it on foot themselves.* Of these and such like arguments divers books were allowed of by the Ministers of *Geneva*, to be then printed there in English, & to be published for *England* and *Scotland*, as containing such doctrine in them, whereof the world might take notice, that as they had practised some part of it themselves, so they would be ready upon all occasions to justifie it.

I have heard many greatly commend the entertainment that was given in Queen *Maries* time to Englishmen at *Geneva*. And surely the Citizens there are (in my opinion) to be greatly commended and assisted for it, as occasion shall require. But yet (to speak what I think) it had been better for this Iland, that neither Englishman nor Scotishman had ever been harboured or acquainted there, in respect of such *disciplinarian* new lessons and *consistoriall* practises as they have brought with them from thence. If ever you meet with the History of the Church of *Scotland* penned by Mr. *Knox*, and printed by *Vautrollier*, read the pages quoted here in the margent;

Historie of the Church of *Scotland*, pag. 145. 213. 214. 216. 218. 363. 307. 308. 330. 343. 372. 373. 500. 502. 503. 504. 507.

margent; likewiſe peruſe the Engliſh Chronicles of *Scotland* (as they ſtand corrected by ſome men of good experience and credit, appointed for that purpoſe) in the places alſo noted; but eſpecially procure for your perfect inſtruction, the Acts of the Parliament held in *Scotland* 1584. as they are printed, & are abroad in many mens hands: and then tell me whether you be not of my mind, for the fruit of Mr. *Knox* his being at *Geneva*.

Engl. hiſt. of *Scotland* p. 433. 446. 448.

I could referre you to ſome other Books; but thoſe ſhall ſuffice: for there (*a*) you ſhall finde that the whole courſe which hath been held in that Country concerning the points I ſpeak of, was complotted at *Geneva* amongſt the Miniſters there, and *Calvin* is named. There (*b*) you ſhall finde the form of the *Conſiſtoriall* pretended Diſcipline, being ſet up without publick conſent, overthrown by Act of Parliament, and afterward reſtored again you may ſee (*c*) how.

(*a*) Hiſtory of the Church of *Scotland* pag. 211. 213. 214. 216.
(*b*) Act of Parliament 1584.
(*c*) Eng. chron. of *Scotl.* pag. 446. 448.

As ſoon as this ſaid pretended Diſcipline began to get a head in that Country, then again (as amongſt certain of the French Miniſters) no form of Service, or of the adminiſtration of the Sacraments, no orders, nor any thing elſe, but all muſt be done as it was at *Geneva*. As any doubts did ariſe amongſt them concerning any Church-cauſes, though they were but very ſimple, and ſuch as a Student of mean capacity and judgement might very eaſily have ſatisfied; yet no man but Mr. *Calvin* for his time, and afterwards Mr. *Beza*, (as though they had been ſuch *Peters* for the Proteſtants, as the *Biſhop* of *Rome* pretendeth himſelf to be for all Papiſts,) was accounted of ſufficiency, or able to diſſolve them. When they had overthrown the ancient ſtate of their *Biſhops*, and ſet up the *Geneva* minion by ſuch means as you have heard, and had ſo farre prevailed therein, as that now they began to pleaſe themſelves exceedingly; ſee how *Beza*, being informed thereof, doth allow of their dealings, and incourageth them to goe forward in ſuch their obedient and right *Conſiſtoriall* courſes. He termeth their Reformation after the *Geneva* mould (if I underſtand him) *Cœlum in terris ſitum, a heaven placed in the earth*; or at the leaſt he compareth the force which had been uſed about that matter, to the power of God. He ſaith, that *No Nation in ſo few years had abidden*

Calv. Epiſt. 283. 285.

Beza to *Knox* 1572. Epiſt. 79.

abidden more aſſaults of Satan, to have hindred the ſaid pretended *Diſcipline, and thanketh God that Knox is their Pilot to guide that ſhip.* He exhorteth the ſaid Pilot and his fellow-marriners, *that ſeeing they had both pure Religion and pure Diſcipline now amongſt them, they ſhould keep them both together, and never ſuffer* (as though they had been all of them Princes,) *the authority of Biſhops in any wiſe to be reſtored again.*

Afterward there being ſome new attempt made (as it ſeemeth) in the behalfe of the *Biſhops*, and (as I perceive) defeated by the pretended reformers, upon information thereof given by one *Lawſon* a Miniſter to *Beza*, he returneth him an anſwer beginning in this ſort, (though he were then ſick,) *Beaſti me, you have made me a happy man.* The ſame year alſo he writ the diſcourſe of his three kinds of *Biſhops, viz. of God, of men, and of the Devil*, and ſent it to a man of great ſtate in that Country. It hath ſince been tranſlated into Engliſh by *Field* (as I take it) for our inſtruction in *England*. Wherein *Beza* dealeth (I will not ſay like what kind of *Biſhop*, but rather) like ſome new ſtart-up Oracle, and diſſolveth queſtions pel-mel, *viz. That all Biſhops* (other then ſuch as have an equality amongſt them, and ſuch as he alloweth and requireth that every Miniſter ſhould be) *muſt of neceſſity be packing; that the chief Elders ſhould be admitted to be preſent in their Parliaments*, (as the *Biſhops* were) *to deal in Church-cauſes, and to anſwer in place of God, if any other matters fell out wherein the Lords would be reſolved; that Papiſts may not be excommunicated what ſinne ſoever they commit*; and *that it is Sacriledge for any lay perſon, and ſuch a ſinne as God will revenge, to ſtain his hands with the goods of the Church.* He further preſcribeth the whole courſe of the Church-government for that Kingdome to be faſhioned after the platform of *Geneva*; taking much more upon him therein then *Eleutherius* the *Biſhop* of *Rome* would do, having a far better occaſion offered him by the King of *Britain*, *Lucius*; who after he had newly received the Goſpel, moving the ſaid *Biſhop* (in reſpect of his great fame) by his Embaſſadors to preſcribe unto him ſome orders for the Churches within his Realm, he returned unto him this anſwer in effect; *that the*

Beza to *Lawſon* 1580.

The Judgement of a moſt reverend man.

King

King being Chriſts Vicar, and having the Scriptures, he the ſaid Biſhop would not preſume to preſcribe any thing unto him, but leave him to be directed by them. Such an anſwer as this had been more fit for a man of *Beza's* place, then in ſuch a Pope-like manner to forbid and preſcribe Laws to ſuch a Kingdome. But I will leave theſe and ſuch like *Genevian* dealings in that part of this Iſland, becauſe peradventure they are deſired to be continued there ſtill, and come unto the *Geneuating* for the ſelf-ſame platform of diſcipline here at home amongſt ourſelves.

As ſoon as her Majeſty (whom Almighty God long preſerve to reign over us) was come to the Crown, word was ſent into this Realm from *Geneva*, in a Book printed there
Knox exhort. to Eng. pag. 92. 1559. *that thoſe Princes that would live without the yoke of Diſcipline*, (meaning that *Genevian* form) *were to be reputed for Gods enemies, and therefore unworthy to reign above his people.* About the ſame time *Goodman, Whittingham, Gilby*, and ſome others, returned from *Geneva* into *England*. What violent and ſeditious doctrine they brought home with them, (at the leaſt they three that are mentioned) I leave to ſome other opportunity. But for the *Genevian* diſcipline, all their deſires were in that point inſatiable. They had ſeen how *Calvin* and *Beza* did reign at *Geneva*, and thought ſcorn thereupon to be ſubject unto any. It ſeemed unto them a notable matter: If every one of them might by and by have obtained an abſolute authority, where they ſhould have been placed. Coming from *Geneva*, they thought they ſhould have been admired: but finding themſelves therein deceived, and that their *Genevian* motions were little regarded, it wrought in them a very great diſcontentment, and made them ſo wilfull, that nothing would pleaſe them which was not practiſed in *Geneva*: ſo as thereby great contentions were preſently ſtirred up by them. Their firſt aſſault was made againſt the Communion-Book, with the orders and ceremonies that are therein preſcribed. In the which quarrels perceiving themſelves in many reſpects (as I take it) to be over-matched, what was their refuge, but
Beza Epiſt. 8. (forſooth) they muſt complain to Mr. *Beza*? Which complaint received, he writ his Letter in their behalf unto Doctor *Grin-*

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dall 1566. then *Bishop* of *London*. I wish a man would read the Epistles of *Leo*, sometime *Bishop* of *Rome*, and conferre them with this of *Beza's*, to consider whether took more upon him, *Leo* where he might command, or *Beza* where there was no reason he should at all have intermedled. But let him goe on. He findeth faults *with the manner of apparel appointed for our Ministers, with the Cross in Baptisme, with kneeling at the holy Communion, with all ceremonies that carrie with them any signification*, and *withall the ancient Fathers*, applying himself altogether to strengthen and incourage his factious old acquaintance in their froward and perverse obstinacy. And because his course taken therein should not be unknown, with the same mind that he writ this letter, now you see hath printed it.

The year after 1567. when the said male-contents perceived, that notwithwanding *Beza's* letter, there was no place given unto their giddy fancies, but that every day they were withstood more and more, and that with such sufficient reasons, as (for mine own part) I think that all the *Bezaes* in Christendome will never be able sufficiently to confute; they began to stagger, and knew not what they should doe. They could find no directions in the Scriptures how they might behave themselves; and therefore they were constrained to flie again to *Beza*. Observe well I pray you what he himself writeth hereof: *Sæpè multumque, &c. Being oft and greatly desired of my dearest beloved Brethren of the Churches of* England, *that in their miserable state, Consilium illis aliquod exggeremus, in quo acquiescere ipsorum conscientia posset, (I would give them some counsel, whereupon their conscience might rest,) divers men holding divers opinions, &c, A long time I differred for divers weighty reasons so to doe; and I profess that most willingly I would yet have been silent, but that I think I should greatly offend, if I should still reject their so many petitions, and most pitifull mournings.* We in *England* may think we have had great jewels of these disturbers, and that for all their pretences of great learning and gravity, they were indeed of a very shallow judgement, that could find nothing to stay their consci-

Beza Epist. 12.

ences upon, but what ſhould be ſent to them from Mr. *Beza*. It was a fond part for them to write ſo unto him, and a very inſolent part for him to take ſo much upon him; but in that he hath publiſhed ſo much to the world in print, (their childiſhneſs and his own pride, I may terme it,) but I want a word to expreſs my conceit.

Hereby it ſhould ſeem, that if *Beza* had taken ſuch a courſe as might well have beſeemed him, it lay greatly in his power to have very much quieted all thoſe preſent troubles. But that mind was farre from him; and yet it would have tended a great deal more to his own credit: For he giveth his ſaid deereſt beloved Brethren very unwiſe, unlearned, and ungodly counſel, although ever ſince that time, according to their promiſe) they have very gravely builded their conſciences upon it. And it was this in effect, *that if they could not injoy their Miniſtry without giving their conſents to the manner of making of our Miniſters by the Biſhop, without the voices of ſuch a Preſbyterie as he and his Schollars do dream of, without giving their conſents to the uſe of the Cap and Surpliſe, and to the manner of excommunication in the Church of* England, *&c. They ſhould then give place* manifeſtæ violentiæ, *to manifeſt violence, and live as private men.* Let any man that liſt read over that Epiſtle alſo, and then judge indifferently by what light advice this peeviſh oppoſition hath been continued amongſt us.

Beza Epiſt. 44.

After ſome time ſpent in theſe brables, then they bethought them to fall more directly in hand with the *Geneva Diſcipline*. To this purpoſe certain perſons aſſembled themſelves privately together in *London*, (as I have been informed) namely *Gilbye*, *Sampſon*, *Lever*, *Field*, *Wilcox*, and I wot not who beſides. And then it was agreed upon, (as it ſeemeth) that an admonition (which the now Lord Archbiſhop of *Canterbury* did afterwards confute) ſhould be compiled and offered unto the Parliament approaching, *Anno* 1572. Againſt which time it was alſo provided, that *Beza* ſhould write his letter to a great man in this Land, for, and in the behalf of the chief contents thereof, *viz.* for the admitting in *England* of the ſaid *Allobrogicall Diſcipline*. Which Office (you may be ſure) he performed

performed very willingly. *Understanding* (saith he) *of an assembly of estate of England, wherein there would be dealing with matters of Religion, I could not choose but write unto you of that matter.* And so he proceedeth, shewing *that all men doe allow of our Doctrine, but not of our Discipline.* That *except where there is pure doctrine, there be also pure discipline* (meaning his own *Genevian* Darling,) *the Churches are little the better,* and that therefore *her Majesty and her faithfull Counsellors should procure the setting up of this pure Discipline,* notwithstanding any *difficulties* whatsoever that might hinder it. Bez. 1572. Epist. 69.

The same year 1572. he writ to the Queens Majesty an Epistle dedicatory before his Annotations upon the new Testament: In the which, although he doe confess that her Highness hath restored to this Land *the true worship of God,* yet he insinuateth that we want *a full instauration of Ecclesiasticall Discipline; that our Temples are not fully repurged; that some high places remain as yet not abolished; and wisheth that those wants and blemishes might be supplied and reformed,* meaning (as I think he would confess if he were deposed) that her Majesty should conform the present *Apostolicall* and most ancient estate of the Church of *England,* unto that newly devised and unbridled new platform of that demy-Parish of *Geneva,* as I may well call it by way of comparison. Now you must understand, that as our old *English Genevians* did wear out or grew out of date, so there did start up a new brood in their places. *Cartwright* and *Travers* finding (as it seemeth) that itching and stirring humour in themselves, which delighteth altogether in novelties, they would needs to *Geneva.* Where in short time they were notably confirmed in that doctrine of contradiction, and returned home like the rest of our *Genevian Proselites,* ten times more wayward then they were before. Which disposition of theirs being known to the Crue, who then but these two, after their severall returns thence, to be the Champions successively for the *Allobrogicall Discipline?* Since which times you shall find little omitted of those *Disciplinarian* practises; whereby this Lady their Mistris most indirectly, & by all unlawfull means hath been elsewhere advanced.

Their writings (I ſpeak now generally of all our *Engliſh* Factioners that have written for this forgerie) are full of boldneſs of ſophiſtications, of falſifications, of perverſe wreſtings, of ſeditious aſſertions, and of many ſuch corruptions. They have ſought by all indirect and unlawfull means to allure the people unto them; and have entred into a kind of an aſſociation amongſt themſelves. Neither the Biſhop of *Geneva*, nor the Biſhops in *Scotland* (for ought I finde) were ever more Turkiſhly handled by Heatheniſh Libels, and moſt unchriſtian calumniations, then our Biſhops have been by divers of theſe our *Genevating Paſſavantions*. By the like courſe alſo, and in the ſame manner, have they dealt (as far as poſſibly they durſt) with her moſt excellent Majeſty, with the high Court of Parliament, with the Lords of her Highneſs moſt honourable Privy Councel, and with the Judges & Lawyers of the Land. The reformation of Religion, which almighty God hath wrought amongſt us by her Majeſties means, ſome of them have termed a deformation, and all of them do diſgrace and deprave it to their uttermoſt ability, moſt lewdly and falſly.

Since the time they have ſeen little hope that her Majeſty and the other States of this Land would ever give place to their unſtaied vanities and *Phaetontical* preſumptions, they have applied themſelves to the practiſe of the inſeparable *Diſciplinarian* adjunct mentioned, *viz.* That when ſuch States doe refuſe, and will in no wiſe be perſwaded to embrace and eſtabliſh within their dominions the pretended Church-Diſcipline ſo liked of at *Geneva*, the Miniſters may draw the people unto them by all manner of allurements, and ſo betwixt them ſet it up themſelves. And in this courſe they have already far proceeded; altogether (as you may perceive by the ſaid Act of Parliament in *Scotland*, *Anno* 1584.) after the ſame manner that the Miniſters of *Scotland* did proceed. They have had their Subſcriptions, their *Synods* of divers ſorts; *Claſſicall*, *Provinciall*, and *Generall*. In thoſe *Synods* they have practiſed Cenſures, made Laws of their own, and diſallowed ſome of thoſe which the State of this Realm hath made. Unto theſe and ſuch like their private Conventicles they have appropriated

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the name of the Church: and having ſeparated themſelves in a ſort from all thoſe Chriſtians that favour not their Miſtreſs, they are become joyned into a new brotherhood of the *Allobrogicall Diſcipline*. As there grew ſome occaſion of fear amongſt them, that theſe their Conſiſtoriall proceedings were likely to break forth before they were ready and able, by the ſtrength of their aſſiſtance, to ſtand to their tackling; conſultation was had, and the matter over-ruled, that none of that brotherhood (if he were apprehended) ſhould in any wiſe appeach another, but utterly refuſe to detect ſuch dealings of the godly brethren, as they themſelves ſo greatly liked, and were of opinion to be moſt honeſt and juſt. He that would take the pains to peruſe the examinations of *Cartwright*, and of ſome others in the *Starre-chamber*, (as any may eaſily do, now that they are publiſhed) ſhould find all theſe particulars, and many more then here I will ſpeak of, to be moſt true.

And thus you ſee the *Genevian Diſcipline* deviſed by one man, procured at the firſt by his cunning, great intreaty, and friendſhip, being then a ſimple and a poor Gentlewoman, God knoweth, fit, peradventure, in the alteration of a *Monarchy* into a popular State to receive ſome entertainment; (I ſay) now you may plainly ſee what a Lady ſhe is grown to be, through the inſtigations and practiſes of Maſter *Calvin* and *Beza*, and how and by what means ſhe hath inlarged her Dominions, and ſet her foot into this Iſland of *Britain*.

I could further add hereunto, how they have not been content to keep themſelves within the limits of *Geneva*, *France*, *England* and *Scotland*, dealing as you have heard, but have ſought to take the very ſame courſe in ſome other Countries likewiſe. Maſter *Beza doubted not* (as he ſaith) *omnes principes hortari, to exhort all Princes* to admit of the *Savoyan* platform. And this you ſhall finde a thing ordinary both in Maſter *Calvin's* and Maſter *Beza's* writings, that as ſoon as they have heard from time to time of any Country that hath begun to aboliſh Popery, by and by they have come upon them with moſt earneſt ſolicitations and gloſſes for the contracting of this their gallant Conſiſtorian minion with them. What Letters have

Beza de Prædeſt. pag. 123.

have been written into *Germany*, *Transylvania* and *Polonia*, wherein that point alwaies playeth a chief part (One Letter written by *Beza* into *Polonia* I cannot choose but make mention of.

After divers attempts and suits made in the behalfe of their *Discipline*, to have her placed in *Polonia*, one *Sarnicius* writ to *Beza*, (as it seemeth) in this sort; *Timetur alterà tyrannis*: now the Pope is banished, it is feared here that this your platform of *Discipline* would prove to be as tyrannious a kind of government as ever the Popes was. Whereunto he answereth, *Rectè quidem*; *It is well said: sit ergo disciplinæ regula verbum Dei*; *Let the word of God be the rule of Discipline.* In effect as though he should have said, Let our platform at *Geneva* be admitted of amongst you; and then your Elders they will easily see what they may doe, and how farre they may proceed in causes by the word of God: Or if they cannot, send to *Geneva*, as other Churches have done; and whilst I live, you shall have such authenticall resolutions as (you may be sure) shall prevent all that danger. And a little before in the said Letter, *Scis, &c. you know there is one and the self-same author of doctrine and discipline* (meaning that of *Geneva*) *Quorsum igitur unam verbi partem, alterâ repudiatâ, reciperemus? To what purpose therefore should we receive one part of the word without the other?* To what purpose should we receive the doctrine of our salvation by Jesus Christ, except we receive also the manner of the Discipline used at *Geneva*? It was no lewder a saying of Pope *Boniface* (to my understanding) when he affirmed it *a point of the necessity of salvation for all men to be subject to the Bishop of* Rome.

Sar in Ep. Epist. 14.

Ibidem.

Extr. de major. & obedient.

If they of *Zurick*, *Bern*, *Schaffhusen* and *Basil*, the Magistrates and Ministers there, had but suspected, or once but dreamed, that their assisting of Maste *Calvin* to the having of his will over the Citizens of *Geneva* would have grown to such insolency, would have brought forth such pride, such sedition and so great presumption, as that like *Pharao's* evil-favoured and lean Kine, the said his device would have sought to devour all other Churches, their Orders, their Service, and

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Formes of *Discipline*, much fairer creatures and in better hiring then his ſcrag; I am perſwaded that all the friendſhip, all the intreaties, deviſes and ſtratagems, nay all the gold and goods in the world, could never have drawn them unto it.

But I will end this Chapter. They were no *Prophets*, to foreſee theſe miſchiefs, or what a dearth of true Reformation indeed, both in *France*, *Germany*, and divers other places, the urging with ſuch boldneſs and violence of ſuch a meer fancy, and moſt apparent forgery, would procure, or did portend. Time hath diſcloſed it. And *Gamaliel's* counſel hath proved true. The Factioners in this folly have been ſo long ſuffered to take their own ſwinge, that now they are grown giddy, and find not what to ſtand upon. It was *from men* that they ſought for, and therefore it beginneth already to *come to nought*: as by divers points following I truſt it ſhall appear. Acts 5. 38.

CHAP. IV.

Our Engliſh Genevators, *upon a better inquiry made, are grown to a great uncertainty touching ſundry points of the* Genevan *Platform.*

THE rule of the Apoſtle, being well underſtood, is very notable, where he ſaith, *Trie all things, and keep that which is good.* Many things have fair ſhowes, but trie them, and like the apples of *Sodome*, they fall into duſt. In Gold (the chiefeſt mettall) there is great ſophiſticacion. He that will be eaſily led, is ſoon deceived. To hold a thing for good before a man have tried it, (by ſuch a touchſtone as is meet for his calling,) I hold it great folly. The credit which Popery grew unto did partly proceed of ſuch raſhneſs. Men were content, having a good opinion of their Prieſts, to be led by them, as it were a Beat by the noſe, and without any triall to accept in good part whatſoever they gave them. And as the people were carried thus away by their own perſwaſions of their 1 Theſ. 5. 21.

Prieſts;

Prieſts, ſo were the poor Prieſts themſelves (many of them no doubt) miſ-led through the honorable regard which they had of their Superiors.

It is wonderfull what Time and Cuſtome will worke. A man may tell a Lye ſo oft, that forgetting himſelf to be the Author of it, he may think he heard it at the firſt from ſome perſon of credit, and ſo believe it to be true. It may be that the Biſhops of *Rome*, through the continuall flattery of their Paraſites, telling them ſtill they could not erre, and that they were the Lords of the whole world, though at the firſt they knew they lied, yet afterwards beginning by little and a little to believe them, they are now in time come to this, that who ſaith otherwiſe, they will by no means endure him; he is become an Heretick, and I wot not what. The Biſhops alſo and other great learned men, following the ſtreams as they ran in their daies, did grow by degrees to reckon of the Popes, as they found them in their times to account of themſelves. And thus I ſuppoſe (or at the leaſt by ſome ſuch means) that both the Prieſts of all ſorts, and likewiſe the people, became in time to be ſo drowned in the puddles of Popery, all of them together from the top to the toe forgetting the Apoſtles ſaid rule, of *trying every thing* whatſoever, before they *hold it for good*. Which notable point of this Apoſtolicall wiſedome being of later years fallen into practice by every man that feared God, according to the meaſure of his gifts, and as his calling did require, we ſee it to be true by our own experience, that even children now (in a manner) are able to diſcern the truth in ſundry things, wherein many men of judgement and good learning were heretofore blinded. And even in ſome ſuch like ſort hath it happened in this matter of the *Geneva* Diſcipline.

Men have been carried headlong with it, before they knew well what they did; and all under godly pretences. It is a plauſible matter with the people, to hear them deprived that are in authority, but eſpecially to underſtand of any liberty or power which may appertain to themſelves. Beſides, when men have been bitten with abuſes, it is an acceptable point to

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bear the things themſelves which were abuſed exclaimed a-gainſt. For it falleth not under every ſimple mans cap to di-ſtinguiſh well in that matter. Furthermore alſo, it is not un-known to any of judgement, what the profeſſion of any extra-ordinary zeal, and as it were, contempt of the world, doth work with the multitude. When they ſee men goe ſimply in the ſtreets, looking downward for the moſt part, wringing their necks awry, ſhaking their heads, as though they were in ſome preſent grief, lifting up the white of their eyes ſometimes at the ſight of ſome vanity as they walk; when they hear them give great goans, crie out againſt this ſinne, and that ſinne, (not in them their hearers, but in their ſuperiors) make long prayers profeſs a kind of wilfull poverty, ſpeaking moſt ear-neſtly againſt ſome mens having too much, and ſome men too little (which beateth into the peoples heads a preſent cogita-tion of ſome diviſion to be made in time,) when, I ſay, the multitude doth ſee and hear ſuch kind of men, they are by and by carried away with a marveilous great conceit and opinion of them, eſpecially when withal they take upon them to ſhew a way or manner of Diſcipline which ſhall be (forſooth) nothing prejudicial to the people, but rather bring them great liberty, and yet ſhall be ſuch a way as ſhall reform all things amiſs, and that in ſuch ſort as they themſelves would either wiſh or deſire.

And as many people in this our time have been thus begui-led by a certain crue of Miniſters, ſo they the Miniſters amongſt themſelves, upon the like outward ſhews and falſe pretences, in this point I ſpeak of, (concerning the pretended holy Diſci-pline have been greatly miſled, one ſort by another: the in-ferior by the ſuperior, (as by *Cartwright* and ſome others) and theſe ſuperiors here with us by two men eſpecially, Maſter *Calvin* and Maſter *Beza*, whileſt the firſt ſort have wholly de-pended upon the ſecond, and the ſecond upon the third.

Maſter *Calvin* that deviſed the ſaid platform was ſurely an excellent man, and ſo is Maſter *Beza*, who ſince that time hath been the principall maintainer of it. But yet both of them in their times have not wanted the common affections of men. Much trouble there was before their ſaid deviſe was received,

which made them afterwards the fonder of it. We have a ſaying, that *the Crow thinketh her own bird the faireſt*: and ſo do men and women (for the moſt part) their own children. Nature doth therein bear ſway with the beſt: but eſpecially ſhe ſheweth her force moſt in the fruits of a mans mind. For as our minds ought to be more dear unto us then our bodies; ſo are the fruits of our minds of greater account with us then the fruits of our bodies. Few men that we hear of will give their lives for their children; but many we ſee will doe it moſt readily in the maintenance of their opinions. Which things conſidered, I cannot but in ſome ſort excuſe Maſter *Calvin* and Maſter *Beza*, in ſeeking all manner of waies, all ſhews, all ſhifts, all advantages that poſſibly they could either find or deviſe, whereby they might juſtifie in ſome ſort the birth and bringing up of their miſconceived off-ſpring. The chiefeſt overſight was, in my opinion, that other learned and wiſe men doe not well obſerve theſe manner of naturall and common affections in them, but were carried after them (as it were with a whirlwind) to like as they liked, to ſay as they ſaid, and to doe as they did. If Maſter *Calvin* and Maſter *Beza* affirmed it, why, it was enough.

I have heard it credibly reported that in a certain Colledge in *Cambridge*, when it happeneth that in their Diſputations the authority either of Saint *Auguſtine*, or of Saint *Ambroſe*, or of Saint *Jerome*, or of any other of the ancient Fathers, nay the whole conſent of them all altogether, is alledged, it is rejected with very great diſdain; as, What tell you me of Saint *Auguſtine*, Saint *Ambroſe*, or of the reſt? I regard them not a ruſh: were they not men? Whereas at other time, when it happeneth that a man of another humor doth anſwer, if it fall out that he being preſſed with the authority either of *Calvin* or *Beza*, ſhall chance to deny it, you ſhall ſee ſome begin to ſmile, in commiſeration of ſuch the poor mans ſimplicity; ſome grow to be angry, in regard of ſuch preſumption: and ſome will depart away, accounting ſuch a kind of fellow not worthy the hearing. Were not this a pretty and pleaſant Interlude or Comedy, to behold ſuch Paraſites playing their parts ſo

Diſciplina-

Diſciplinarian-like? And all theſe follies, and dependances, that the people have doted ſo much after ſome kind of Miniſters, that the inferior ſort of thoſe Miniſters have taken all for currant coin that hath been paid them by their Superiors, and that they the Superiors have been alſo ſo far overcarried with the credit of the ſaid two perſons, all theſe follies (I ſay) did proceed from this fountain, that neither the people nor their raſh ſeducers did in time put the holy Apoſtles rule in practiſe, *viz. Trie all things, and keep that which is good.* But it is better late then never. Since men of all ſorts have entred more carefully into the triall of all the ſaid pretences, together with the very ſubſtance of that their pretended holy platform, the furious rage of that flood hath been pretily well diverted. And the very chief Captains themſelves, being urged of neceſſity a little to fall on ſearching, have found that which (I fear) they are ſorry for, and are become (as it ſeemeth) like men greatly amazed, to be at their wits end. And now to this purpoſe I will tell you a wonder.

If *Cartwright* and his adherents were to begin the courſe again that they have run, I am perſwaded they would never tread ſo much as one ſtep in it. But now they have engaged their credits, they muſt ſhift things off as well as they can, and where their words ſerve them not, bear of the blows that ſhall fall upon them with their heads and ſhoulders. In the year 1572 (as you have heard in the former Chapter) the firſt Admonition was offered to the Parliament, as containing a perfect platform of the worthy pretended Diſcipline to have been eſtabliſhed within this Realm. Within a year or two after, *Cartwright* taking in hand the defence of that platform, did alter it in ſome points, eſpecially where it ſeemed to aſcribe too much unto the people. And then if it be true which is reported, that one deſiring upon a time conference with him about theſe manner of cauſes, he anſwered, What need you to talk with me? you may have my Books, they are *Eſt & Amen*: I doubt not but he would have ſworn upon convenient occaſion, that the Admonitioners platform ſo qualified by him was a moſt perfect pattern for all Churches. Howbeit within a

while after it proved not ſo. For about the year 1583, where before the platform of *Geneva* (as it was left at large in *Cartwright's* Books) had been followed, now there was a particular draught made for *England*, with a new form of Common praier therein preſcribed.

The year enſuing 1584. the ſeven and twentieth of her Majeſty, out ſtarteth this Book with great glory at the Parliament time: and forthwith the preſent Government of the Church: with all the orders, laws and ceremonies thereof, was to be cut off at one blow, and this new Book or platform muſt needs be eſtabliſhed. But it prevailed not. Shortly after that Parliament, the ſaid book and platform was found amongſt themſelves to have ſome thing amiſs in it, and the correcting of it was referred to *Travers*. Which work by him performed came out again about the year 1586. when there was another Parliament in the nine and twentieth of her Majeſties reign. But it was then (as I ſuppoſe) ſevered from the ſaid book of Common prayer, and become an entire work of it ſelf. And then alſo at the ſaid Parliament there wanted not divers ſollicitors for the admittance of it. Afterwards a new Conference was had again about this ſecond corrected book; for ſtill there were ſomethings out of ſquare in it.

A letter of *Field* to *Travers*, 1585.

Examinat. in the Star-chamber.

In the year 1588. at an Aſſembly in *Coventry*, theſe doubts which were grown, were (as it ſeemeth) debated; and ſo were many other, *Cartwright* himſelf being preſent. But which of the ſaid doubts in their platform were then reſolved, I find not. This appeared, that ſome of them remained, which they were not able to reſolve upon. For although they then concluded, that the platform it ſelf was an eſſentiall form of Diſcipline, neceſſary for all times, and ſubſcribed unto the practiſe of the greateſt part of it without any further expecting the Magiſtrates pleaſure; yet in their ſubſcriptions, *they excepted ſome few points, which are reſerved to be diſcuſſed by certain brethren in an another Aſſembly*. Where this Aſſembly was kept I cannot certainly affirm. But it appeareth upon depoſition, that the next year after there was one held in St. *John's* Colledge in *Cambridge*. Where *Cartwright* being again preſent and many more

Ibidem.

Ibidem.

Articles annexed to their book of Diſcipline.

more beſides, *divers imperfections in the ſaid Book of Diſcipline were corrected, altered and amended, and there they did not only perfect the ſaid Book, but alſo did then and there (as the Examinate remembred) voluntarily agree amongſt themſelves, that ſo many as would ſhould ſubſcribe to the ſaid Book of Diſcipline after that time.*

Maſter Barber examined in the Star-chamber.

Well then, at the laſt I truſt we have found out what they are agreed upon, and what they will ſtand unto. You ſee there hath been much plotting amongſt them; and it is time (a man would think) that after ſuch ſtirres, Meetings, Conferences, and Synods made in that behalf, they ſhould be reſolved at the laſt of the things they deſire. But now I come to my wonder before mentioned; for ſo I eſteem of it. *Cartwright* and the chiefeſt of thoſe that have been lately in priſon, in one of their foreſaid examinations in the Starre-chamber, doe plainly avouch it upon their oathes, (and ſo I believe them) *that there are ſome things in their ſaid draught of Diſcipline, wherein as yet they were never reſolved.* What? Is neither *Geneva*, *France*, nor *Scotland* able to ſatisfie them? Have they ſought unto them for their opinions, and doe they diſdain to make them any anſwer? Or elſe think they ſcorn to ask counſel of any man, but had rather then they would ſo much diſcredit themſelves, dwell ſtill in their doubt? Surely I would be very glad to know what doubts theſe were, wherein as yet they were never reſolved. I have deſired divers to have told me of them; but they would not. Notwithſtanding I will tell you what I gueſs they were; not at random (as they ſay) but upon ſome good probability. I met by chance with a Paper of no mean mans among them, wherein (as I take it) ſome of them (at the leaſt) are expreſſed, and they are theſe following. W. F.

Whether there ought to be Doctors in every Church.

Whether the Doctors may adminiſter the Sacraments.

Whether there ought to be women-Deacons in every reformed Church.

Whether the Presbyterie be not deſcribed too generally, obſcurely, and very imperfectly.

Whether

Whether ſuſpenſion may be proved by the word of God.

Whether ſuſpenſion can be proved to be a cenſure of the Church.

Whether the Elders ought not to be perpetuall as the Paſtors are.

Whether men muſt ſtand to the ſentence of the greater part of the Conſiſtorie.

Whether Marriages and Spouſals, and things concerning them do belong to the Miniſters.

Whether there ſhould be ſureties in Baptiſme.

Whether there ought to be no abſtaining from or noting of ſuch a one, as for diſobedience to the Conſiſtories *admonitition is in the way of Excommunication?*

Unto theſe quæries I could add ſome other, if I liſt. What if *Beza* himſelf begin to doubt as concerning his Diſcipline, or at the leaſt begin to find ſome defects in it? What if he deſire to be *caput Epiſcoporum*, the head of all Biſhops within his Province; What if he would have the Preſidentſhip of every Synod to be a continuall office? But hereof afterwards in the Chapter. In the mean while I could wiſh withall my heart, that thoſe who are wiſe would throughly conſider how this Church of *England*, and the ſtate of the whole Realm, her Majeſty, the High Court of Parliament, the preſent form of our Eccleſiaſticall Government with the laws and orders thereunto appertaining, and generally all her Highneſs dutifull and loving Subjects have been uſed by theſe ſo diſtracted, ſo preſumptuous and ſo notorious raſh-pates, in that after ſo many admonitions, ſupplications, petitions, depravations, invections, humble motions, draughts, platforms, demonſtrations, and what not? which have bred already a million of great inconveniences and miſchiefs) now being preſſed upon their oathes, they are conſtrained to acknowledge, that as yet they are not reſolved in all points what they would have. If the ſtate had been as raſh in their grants as they have been ſhameleſs in their demands, peradventure the Realm and Church of *England* by this time might have been in ſome ſuch like caſe as (if ſundry reports be true) there be ſome in the world.

It may be here objected, peradventure, that ſuppoſing the teſtimony

teſtimony alledged for the doubts mentioned were ſufficient, yet they are but about matters of ſmall importance; whereas in points of ſubſtance they doe all concurre and are agreed together. Whether the doubts which I ſhewed unto you be of any importance or not, I leave it to your conſideration. Indeed, if a man may ſay the truth, without their offence, there is nothing which they hold concerning this *Allobrogicall* device, wherein we doe withſtand them, that is of any good importance or ſubſtance. But for any agreement or reſolution in any of the parts of their platforme, whether of ſubſtance almoſt or not of ſubſtance, you ſhall not find it I aſſure you amongſt them, as in the proceſs following it will appear. And I am of opinion, that they will diſagree every day more and more, untill by triall of their former raſhneſs, they ſhall be contented to embrace the preſent form of Eccleſiaſticall government in *England*, and from the bottom of their hearts thank almighty God for it.

CHAA. V.

With what diſtraction, uncertainty, diverſity of judgements, pretence is made, that the Geneva *Diſcipline is of very great Antiquity.*

AS I have ſaid in the Second Chapter, if my life lay upon it, I could not find that there was ever in the world any ſuch platform of Diſcipline as is now urged by the patrons and defenders of it, before Mr. *Calvin* deviſed it, and with much trouble ſet it up at the laſt in *Geneva*. I know it is ſaid now-a-dayes, that it is of a farre greater Antiquity. And if I were not otherwiſe by reading ſetled, I might peradventure be overcarried that way with their pretences. The Heralds at arms, they ſay, can doe very much in a mans pedigree. Though peradventure his Gentility be not of fifty years ſtanding, yet if need require, *William* the *Conquerors* time is nothing, they will fetch it from *Adam*. You ſhall have the firſt finder out of the

The Book of the Bathes.

the Bathes in *England* ſo gentilized. And even ſuch a like courſe is taken for the *Geneva Diſcipline*. She muſt needs be a Lady of an ancient ſtock, and therefore her fee'd Heralds doe take great pains in her behalf. Such chopping and changing, ſuch claiming and diſclaiming of kindreds, ſuch coating, intercoating and quartering of her arms, with this great perſonage in that Country, and with another as great in this Countrey, you ſhall really finde (I am verily perſwaded) in all the ancient records and rules of Heraldry. To leap over a thouſand and five hundred years at the firſt skip, over almoſt two thouſand years at the next, and in a manner to *Noah*'s Ark at the third, is but a ſmall matter with them. There was never poor Gentlewomans credit more fought to be ſet forth with the ſmoaky images of her worm-eaten anceſtors then hers is. The *Geneva* Platform to be reckoned ſo late a device, as that Maſter *Calvin* ſhould be the firſt Author of it, they cannot abide it.

But I will come to their firſt skip, which is in effect from the year above mentioned 1541. unto the Apoſtles time backward. For as I remember I have read it in one of their books, that *in all the ancient Fathers you ſhall finde a little, but as it were of the ruines of it.*

But the ruines of it in all the ancient Fathers? What luck had they that the building of ſo gorgious a piece of work ſtood not in their daies, as now it ſtandeth in *Geneva*, that they might have ſeen the beauty and the glory of it? If it were ſo ruinate before the times wherein the ancient Fathers lived, then ſurely it will follow (in ſpite of whoſoever ſaith nay) that it is of greater Antiquity then all the Fathers were of. But I marvel how it grew into ſuch ruine before their times. For (to my underſtanding) the Apoſtles times were next before the time of the ancient Fathers. The learned Diſcourſer will help us, for this plunge, out of the briers. *The Eccleſiaſticall offices* (ſaith he) *namely of Paſtors, Doctors, Governors and Deacons, were exerciſed in the primitive and pure Church, untill the myſterie of iniquities* (working a way for *Antichriſts* pride and *preſumption*) *changed Gods Ordinance, &c.* And when was that

Learned diſcourſe pag. 7.

that? The myſterie of iniquity began to work in the Apoſtles dayes? Was it then? Peradventure he meaneth, that immediately after the Apoſtles times there was ſome age wherein there lived no ancient Fathers, and that then this miſchief was wrought. I would it had pleaſed him to have deviſed ſuch a *proviſo* in the behalfe of thoſe moſt notable men, many of them very godly and holy Martyrs. But the Diſcourſer was (as it ſeemeth) a plain man; he will lay the fault where it was: as indeed it is reaſon that every man ſhould bear his own burden. Hear him therefore again: *Our Fathers of old time were not content with the ſimple order inſtituted by Chriſt, and eſtabliſhed by his Apoſtles, but for better governing of the Church thought good ſome offices to add thereunto, ſome to take away, ſome to alter and change, and in effect to pervert and overthrow all Chriſtian and Eccleſiaſticall policy, which was builded upon the foundation of the Prophets and Apoſtles, Jeſus Chriſt being the chief corner-ſtone.* A ſtrange conceit, that all the ancient Fathers ſhould thus conſpire to thruſt Chriſt out of his Kingdom, and to overthrow all Chriſtian policy. What? not a man amongſt them as learned and as godly affected as either *Calvin*, *Beza*, or this Diſcourſer, Not one in thoſe ages that would ſtand to Chriſts Diſcipline? A pitifull caſe. But I promiſe you, for my part, I rather doubt of the Diſcourſers credit in this point, then that I will think there ſhould be ſuch diſhoneſty in the ancient Fathers. Nay I durſt certainly ſwear it, that if there had been any ſuch Government of Chriſt in their daies, they would have been as carefull for the continuance of it as any of the pureſt platformers in Chriſtendome.

2 Theſ. 2.

Learned diſc. pag. 12.

Travers in his Book of Eccleſiaſticall Diſcipline maketh eight degrees of the declination of this new pretended Regiment to have grown before the Council of *Nice*, *procured* (as he ſaith) *cunningly by Satan: but yet ſo, that* (as he addeth) *there are evidences to be ſhewed of ſundry parts of it in the writings of the ancient Fathers, &c. and that alſo in this age it is exerciſed in France, the low-Countries, and in Scotland.* All out of ſquare from the Apoſtles times till *Geneva* was illuminated. Some blind evidences there may be found (he ſaith) for ſun-

Fol. 140, 141.

pag. 103.

pag. 9.

dry parts of that Discipline, whereby a man may conceive that there was once such a thing in being. Well, yet if that were true, the ancient Fathers deserve some little commendation, in that they were content to leave some scraps or shivers of it unto their posterity. To the same purpose also in another place the same party confesseth, *that the ordinary offices* (as he termeth them) *in the Apostles times have been now of many years out of use either in part or altogether, before the last restoring of the Gospel in this age.* A great leap (as I think) from the Apostles time to this our age. If I had framed the scope of my second Chapter after this mans pleasure, I might (as you see) have safely set it down with *Travers* consent, that from the Apostles times till Master *Calvin* was fully placed in *Geneva*, the now pretended order and form of Ecclesiasticall Discipline was not to have been found in all the world.

pag. 79.

Master *Cartwright*, though he say in his first Book, that the Eldership *did most flourish in Constantin's time*, and descendeth the same in the second part of his second Reply, (saving that he leaveth out the word *most*) with such shifting and falshood as I durst make any learned man judge of his dealing therein: yet (I say) in his Table to the first part of his second Reply, and also in the second part thereof, he acknowledgeth in effect (to my understanding) that of the Eldershps declining there are to be found in the Fathers *but certain traces and marks, whereby we might come to the knowledge of it, and understand that certain Churches* (as *Alexandria*) *went out of the way.* As if he should have said, look how a man seeketh for a Hare in the snow, and seldome findeth her till he come to her form, so you must seek for the Eldership (as now it is urged) in the ancient Fathers, still pricking after it, till having run past all them, you come to the form of it in the Apostles times. Or as if one had said, The best use that a man can have either of the ancient Fathers or of the Ecclesiasticall Writers is this, concerning the *Genevian* Discipline, that a man by them may learn when men goe out of their right way: but how to get in again when we are once out, if you will have any direction for that point, you must either goe to *Geneva*, or to him, or to some

pag. 181.
pag. 67.

Ibid. pag. 43.

some of his fellows. There goeth the Pope away, for the Fathers can no help you.

But believe me, such is my dulness, as I dare not well discern how these words of *Cartwright*'s will stand well together with those of the Eldership flourishing in *Constantine*'s time, seeing now in the ancient Fathers we have so little of it, *viz.* only as it were some few marks, traces, or footsteps of a thing which had been, and was gone before their times. For as concerning the state of the Church in *Constantine*'s time, there are whole Cart-loads of most pregnant evidences in the ancient Fathers of it, and yet but traces (as he saith) or empty steps in them for his Eldership. In effect as if he had said, the *Geneva* Discipline flourished most when it was not. One that hath sent us a printed Book out of *Scotland*, taking upon him to know belike the minds of all the *Scotish* Ministers that seek for the pretended Discipline, as concerning the time, how long they account it since it was in any good reputation, saith plainly, (not as *Cartwright* affirmeth, that it flourished most in *Constantine*'s time, but thus,) *We must needs confess indeed, that this Government of the Church fell to decay long before the Council of Nice.* But yet one step further, after Master *Cartwright*'s doubling, where speaking in his second book of the corruption, (as he termeth it) that one *Bishop* had a preeminence given him above other Ministers (which he cannot deny to have been an ordinance in *Alexandria* from Saint *Mark*'s time, &c.) he saith, *From the first day wherein this device was established, corruption grew in the Church, &c. And the first resistance by any settled Church against that corruption was by those that abolished that device of man, and received the order in the Apostles times touching the equality of Ministers; as the Bohemians, Merindolians, the Churches in Germany, and Geneva.* See what careers are here: from *Geneva* to the Apostles times, and thence back again to *Geneva* at a leap. From Saint *Mark*'s time till the time here limited, the pretended *Presbyterie* with all the complements thereof (as now it is urged) hath lien *all-a-sort*. No one settled Church, (that is, in *Cartwright*'s language no one particular Parish) in all the

Disco. against. *R. B. Ser. p. 21.*

Lib 2 pag. 569.

world, for 1500 years, did ever account it unlawfull for a *Bishop* to have authority above other Ministers. Or thus; There hath not been upon the face of the earth within the space of a thousand and five hundred years so much as in any one Parish such an equality amongst the Ministers of the word of God as is now pretended to be in the *Presbyterie* at *Geneva*; and so consequently in all that time not such a *Presbyterie*. Or thus; Within the compass of the Heavens there hath not been one Church for above 1500. years that ever dealt so with *Bishops* as of late they have been dealt withall, especially in *Geneva*, and in some other such places as have followed therein the example of that City.

Well, hitherto then you see, that since we came from *Geneva*, *viz.* the year 1541. the men themselves that talk so much of their *Geneva* platform cannot find it flourishing in the daies of all the ancient Fathers, nor in all the world for the space of above 1500. years. The Fathers, (alas!) some of them were but simple men, some were ambitious, and some were ignorant. They poor men had small experience, and less policy: they wanted judgement and zeal, either to discern, or to keep in her virginity *this gallant Dalila*: they chopped and changed the institution of Christ at their pleasure. Any examples that shall be set from them are very dangerous: They were but men. But if you will leap over all them, and come to *Geneva*, there you shall finde wise men, learned men, humble men, zealous men; nay rather Angels then men: there you shall shall see the glorious ranks of Elders sitting upon their thrones, the worshipfull company of Deacons attending upon the contributions, the well-disciplined multitude bringing in the price of their lands and goods, and powring all down at the Deacons feet: there Christ carrieth his own sceptre in *Beza's* hand: there this pretended holy Discipline, so disgraced by the Fathers, so corrupted and so defaced, there she reigneth, there she flourisheth, and there she is magnified. *The Church of Geneva* (saith a good fellow) *is the purest reformed Church* (forsooth) *in Christendome*: Again, *Geneva is the chiefest place of true comfort in Earth*. Now what is here said of *Geneva* and her Ministers,

The Author of a brief discourse of the troubles in Germany, p. 49.

Miniſters, except you extend it to all other Churches and Miniſters that follow the *Geneva* Platform, they will be angry with you, and think themſelues (as I ſuppoſe) to be very greatly diſgraced.

But I will leave them clawing one of another, & come to the Apoſtles times, to ſee if the *Geneva* Church-government may be found out amongſt them. For either there or no where. The Apoſtle Saint *John* lived much longer then any of the reſt of the Apoſtles did. Saint *Jerome* ſaith that he lived after Chriſtes paſſion *threeſcore and eight years*. So as the Apoſtles times, after the largeſt accompt, are not further to be extended. Now (as *Baronius* collecteth out of *Euſebius*) Saint *Mark* was Biſhop of *Alexandria* about 19. years, and died about the thirtieth year after Chriſts aſcenſion. So as Saint *John* out-lived Saint *Mark* ſome 38. years. After this reckoning, if the Church of *Alexandria* ſhould have departed from Chriſts inſtitution, and ſo clean have diſgraced the glory of this faigned Elderſhip, when there was a Biſhop made there, according to *Cartwright*'s aſſertion, then before we can finde the *Geneva* Platform in ſuch perfection as it is in that City, we muſt cut off the ſaid 19. years, wherein Saint *Mark* had departed ſo groſſely from Chriſts ordinance, from the before mentioned 68. years, (the full extent of the Apoſtles time:) which being done, you have but eleven years wherein there is any hope for the pretended puritie and practiſe of the *Geneva Diſcipline* to ſhadow or ſhrowd her ſelf.

Yea, but where Saint *Jerome* ſaith that there were Biſhops in *Alexandria* from Saint *Marks* time, &c. *Cartwright* hath this ſhift, viz. *that the words* from Saint Marks time *may be taken exclusively, to ſhut out Saint Mark*. Whereby to ſave Saint *Mark*'s credite, that an Evangeliſt ſhould not be thought to have broken the neck of Chriſts-government, he would have this great deſection to have been preſently after Saint *Mark*'s time: and ſo he excludeth Saint *Mark* (after the *Geneva* faſhion) quite and clean out of his Biſhoprick, and will needs ſuppoſe that he was never Biſhop, contrary to Saint *Jerome*'s expreſſe words in ſundry places, and contrary to the full.

Lib. 1. pa. 107.

full consent and agreement of all the ancient Fathers, and of all the Ecclesiastical Histories. But be it as he would have it; yet let the reckoning be newly cast up again: and it falleth out, that this supposed departing from Christs institution was about thirty and eight years before St. *Jerome* died. Which standeth hardly with the reputation of the Apostles times in my opinion. But that is no great matter. *We know* (saith the author of the aforesaid book that was sent us from *Scotland*) *Diotrephes to have been in the Church even in the Apostles times: and we are assured he could never be gotten out of it since the first hour that he set his footing therein. And therefore we cannot greatly marvel, though even in their time there had been a divers government from this of the Lords appointment which we labour for. For even in the Apostles times the mysterie of iniquity began to work.* And what? will they say of Saint *John* the Apostle, and of all the rest of them that out-lived St. *Mark*, as they have done of all the ancient Fathers? Was there so small intelligence amongst those most provident and wise holy men, that there could be so notorious a defection in *Alexandria*, so famous a City, and they never to hear of it? Or shall we think that they heard of it, and conspired together to overthrow Christs institution? It may be said, that peradventure they heard of it and reproved it, but could not reform it. Very well. But where be then their admonitions, petitions, supplications and libels against it? Where be their suspensions, excommunications and givings over to Satan? Not a word of that abuse in Saint *John's* Gospel, written after the supposed defection? But especially could he have pretermitted such a high point in the book of his Revelations? Or had he so many Revelations of other matters of less importance (forsooth) and was such an overthrow of Christs Kingdome kept from him? The Disciplinarian shift in this case (to make the best of them) can be but slanderous and desperate.

pag. 21.

But to grant (to all of them) the acceptation of the Apostles times after the largest account; there is (surely) nothing less to be found in those times then the *Geneva* Platform. For than as particular Congregations professed the Gospel, you should have

have found a Priest or Minister of the Word and Sacraments placed in them. In Cities where there were divers such Congregations, or whereunto sundry Congregations of the country did appertain, then you should have found some *Timothy* a Bishop to govern them. After that divers Cities had received the Gospel, or some whole Country, it was not long but some *Titus* was placed as Archbishop over them. *The twelve Apostles were in those times as twelve Patriarchs* for all the world; who planted, directed, visited, commanded, and appointed the aforesaid Church-governours, and what else they thought meet for the benefit of the Church. If I were presently to leave this life, and should speak what I thought of the present form of Ecclesiasticall Government at this time in the Church of *England*, I would take it upon my Soul, (so farre as my judgement serveth me) that it is much more Apostolical then any other form of Government that I know in any other Reformed Church in the worlds. As for these men that talk so much of the Apostles times, they are indeed but brablers. Their Devised Regiment hath not any resemblance at all of that which was in the Apostles times. They have perverted indeed the true meaning of certain places, both in the Scriptures and in the ancient Fathers, for a shew to serve their turns, (as after it shall appear:) and other proofs from those times they have not any.

Tit. 1. 5.
2 Tim. besides the judgement of all the ancient Fathers.
Tit. 1. 5.
Beza annot. Act. 1. 2.

But you will say this is denied. It is so; and of that elsewhere. Howbeit in the mean while that cannot hinder my purpose to search out the pretended Antiquity of it. For it is confessed by them that the Apostles practised no other form of Ecclesiasticall Government in their times then Christ himself in his time did ordain and assigne unto them, to be practised afterwards. And what form was that? Forsooth (they say) it was the very same form of Church-regiment that was amongst the *Jews*; and that Christ, when he said *Dic Ecclesiæ, tell the Church*, did translate the same, (being called *Sanedrim*, Council or Senate) into the Church, to be the only lawfull Government thereof unto the end of the world. So as here then we

must

must fetch another frisk about to search for the antiquity of the *Jewish* Senate.

Master *Calvin*, after he had deviled the *Geneva* Platform, and leapt over more then a thousand & five hundred years for the strengthening of it by those words of *Christ*, *Tell the Church*; upon occasion he further saith, that as farre as his ancient records will serve him, the foresaid *Jewish Sanedrim* was deviled by the *Jews* after their return out of captivity, which was upon the point of five hundred years before Christ: *Scimus, &c. We know that from the time that the Jews returned out of the captivity of Babylon, the censure of manners and of doctrine was committed to a chosen Council which they called Sanedrim, in Greeke, συνέδριον. Hoc legitimum fuit, Deoque probatum regimen, &c. This was a lawfull Regiment, and allowed of God.* And again, to cut off all childish cavils how to shift this place, (as that *Calvin* saith not, *that it was then first instituted*;) the same *Calvin* speaketh hereof more plainly, where treating of the Seventy Elders, *Numbers* 11. that were chosen to assist *Moyses*, he hath these words, *Certum quidem est, &c. It is very certain that when the Jews were returned from the captivity of Babylon, because it was not lawfull for them to create a King, they did imitate this example in erecting of their Sanedrim.* Here is then the time as plainly set down again as needeth, *viz.* after the Captivity; the cause why they ordained it, *viz.* because they might have no King; and the pattern they did imitate, *viz. Moyses* chusing of Seventy Elders to assist him in his Government.

Calv. in Mat. 18.

But all this will not yet serve the turne. For besides many other exceptions which are taken to Maher *Calvin*'s extraction of the *Jews Sanedrim* out of Christs words, *Tell the Church*, this is one, that if they will needs inforce such a Government upon the Church as was among the *Jews*, then they mean, like, to wrest from the Prince the civil sword, and to deal themselves in civil causes by their own authority, which they have so much condemned in others (though they meddle noe otherwise with them then by the Princes appointment,) for

that

that the *Jews* said Government or *Sanedrim* had to doe as well in civill causes as in any other that were Ecclesiasticall. Their answer to his exception is, that indeed the Government they speak of had to deal in Christs time with civil causes *de facto*, but not *de jure*; and that the Priests, *Judaicis rebus confusis* through their pride and ambition, had craftily and corruptly procured such unlawfull authority unto themselves, to the defacing and hindrance of the Lords institution by *Moyses* at the first. See how they carry us from Post to Pillar, Mr. *Calvin* is no body with *Beza*. Now we must yet further backward, *viz.* from the restitution of the *Jews* out of *Babylon* to *Moyses* his time, almost a thousand and five hundred years. Surely Master *Calvin* should have been as well acquainted with *Moyses* doings as *Beza* is, for that he hath written Commentaries upon all his five Books, which *Beza* hath not. If *Calvin* in sifting the Text so painfully as he hath done, could find no such matter in *Moyses* as *Beza* pretendeth, it doth greatly prejudice (in my opinion) his lighter conceit. But hear his words. We must *omnia revocare ad institutionem Domini per Mosem loquentis, ut quid jure factum sit intelligamus, Call every thing to the institution of the Lord speaking by Moyses, if we will have a true understanding of this government, and of the right authority thereof.*

Beza de Excom. pag. 106, 107, 108, &c.
Annot. Mar. 32.
Bez. ser. cont. Erast. fol. 37.

Beza contra Erast. fol. 37.

Very well. Here then we must have a new issue. We must set up (as I said) the Church-government which the Apostles practised; the Apostles practised the government that Christ appointed; Christ appointed the *Jews Sanedrim* to be in every Parish; the *Jews Sanedrim* was corrupted; and therefore we are now sent from *Geneva* to *Moyses* to understand what he will say unto us of this matter. Was there ever any form of Government that hath had so evil fortune? A Government so long since ordained, not to continue for the time of the Law only, but even unto the worlds end; and never to be in such use as it ought to have been, except it were for some 11. or some 38. years, (and not that neither,) untill this our age, that *Geneva* hath refined it? *Miranda canunt, sed non credenda poetæ.* They tell us wonders.

But because we must be carried so farre, let us see indeed the institution of it. I trust that point will be made most manifest unto us. Therefore I would desire to know where the Lord did institute this their Ecclesiasticall Senate. The effect of *Beza*'s answer (if I have judgement to gather it) is this; *Iehosaphat appointed such a kind of Senate in his time; Moses procul dubio præscriptum sequutus, following (procul dubio) without doubt, the prescript of Moses.* And where had learned *Iehosaphat* that prescript? Had he it out of *Moses* written books, or by tradition? What? must the beginning of this so singular a regiment proceed from a tradition? But it may be said, that although it cannot be shewed in *Moses* where or when it was instituted, yet you shall find in the tenth of *Leviticus* the jurisdiction of it plainly set forth: which argueth manifestly that there was such a regiment before that time instituted by *Moses*. It is well said: Let us then see the place. The words are these, *And the Lord spake to Moses, saying, Thou shalt not drink wine nor strong drink, thou nor thy sons with thee, when ye come into the tabernacle of the congregation, &c. that ye may put difference between the holy and the unholy, and between the clean and the unclean, and that ye may teach the children of Israel all the statutes which the Lord hath commanded them by the hand of Moses.* Here (saith Mr. *Beza*) *Synedrii ecclesiastici jurisdictio manifestissimis verbis à civili distinguitur*, the jurisdiction of the Ecclesiastical Senate is most plainly distinguished from the civile. And again, *Dico his paucis verbis declarari quæcunque tunc erant vere probanda nempe inter sanctum & prophanum, inter mundum & immundum discernere, & legem domini docere, ac proinde judicare de controversijs ob eas causas exortis*; I do affirm it, that in these few words are set down what causes soever were in those dayes rightly accompted spirituall; that is to say, to discern between the holy and unholy, the clean and the unclean, and to teach the Law of the Lord.

Iiij. de Presb. pag 103.

Beza cont. Evost.

Levit. 10. 8, 9, 10. 11.

Beza de Presbyt. 104.

Of this Exposition in another place. We are yet dealing with the pedigree of this Government. Hereunto therefore this is objected; Let this interpretation go a while as currant: yet here is no mention of any other to exercise this jurisdiction, but

but only of *Aaron* and his two Sons. Where are then their governing Elders? What is become of them? How chanceth it that they are not mentioned? To this Maſter *Beza*, writing of Eccleſiaſticall regiment, ſaith, *Erant Levitæ in Synagogis, penes quos adhibitis, ut probabile eſt, aliquibus illuſtribus civibus, erat ſpiritualis adminiſtratio, There were Levites in every Synagogue, who having joyned in commiſſion with them certain chief Citizens (as it is probable) had the adminiſtration of all ſpirituall cauſes.* And leſt you ſhould think that Maſter *Beza* his *probabile eſt* were no good warrant to build ſo great a matter upon, you ſhall hear what accompt it carrieth in *Geneva*. *De Presbyt. pag. 102.*

There came out from thence not long agone a book tranſlated ſince into Engliſh, and printed in *Scotland*, termed, and ſo interpreted, *Propoſitions and Principles of Divinity*. Amongſt the which Principles (in my Latine book) theſe are three, *viz.* *It appeareth in Moſes book, that as Moſes with his 70. did exerciſe his civile juriſdiction, ſo Aaron with his Aſſiſtants, Prieſts, and Levites had chief authority in the eccleſiaſticall.* 2. *And ſutherwore, there were amongſt the Jews certain men whom they called* capita patrum, *the heads of the Fathers, &c.* quos veriſimile eſt fuiſſe etiam Synedrii eccleſiaſtici partes, &c. *Who were parts (it is likely) of the eccleſiaſticall Council.* 3. Conſtat ergo in Eccleſia Judaica fuiſſe huic ordini eccleſiaſtico conſtitutos rectores; *It is manifeſt therefore that in the Churches of the Jews theſe men were aſſigned and joyned to the ſaid Prieſts and Levites, to be Rulers and Governors. Veriſimile eſt*, it is likely. *conſtat ergo*, therefore it is manifeſt. As though a man ſhould reaſon thus; It is probable that theſe men that dare thus abuſe the world, have made a ſhipwrack of their conſciences: therefore it is manifeſt that they have done ſo. Unto how many Kings, Princes, Countries and States hath Maſter *Beza* written for the advancement of this his pretended Government? What Petitions, ſupplications, demonſtrations, motions, admonitions, diſcourſes, complaints (and I know not what) have been publiſhed amongſt us in *England* to the ſame effect? And is all now come to this point, *probabile eſt*? Can *Beza* himſelf *Cap 86.*

finde no other ground for his Elders? Doth it depend but upon likelihoods and probabilities, by your own confeſſions, whether almighty God did ever as yet inſtitute any ſuch Government or not?

But to paſs by *Beza* with his *probabile eſt*, and to come to Maſter *Cartwright*, another manner of fellow. He (it ſeemeth) doth account Maſter *Beza* to be but a ſimple man in reſpect of himſelf, in that he deemed the Elderſhip to be of no longer continuance then ſince *Moſes* time. *This government* (ſaith he) *by the Elderſhip was taken from the government of the people of God before the Law; and it began as ſoon as there is any mention made of any fixed form of a Church, which ſtanding of divers houſholds, were divided into particular Aſſemblies.* *Beza* is then (you ſee) deceived, who ſaid that *Moſes* did inſtitute the Elderſhip. It was long (you hear) before this time. Did I not tell you we ſhould be brought (in effect) to *Noah's* Ark? But let us conſider of his proof, that maketh him ſo peremptory in this point. You ſhall not finde him ſo looſe, I truſt, as to daſh us in the teeth with *probabile eſt*. Inevitable demonſtrations, or nothing from him. Forſooth (ſaith he) it is thus written in *Exodus* 4. 29. *So Moſes and Aaron went and gathered all the Elders of the Children of Iſrael; and Aaron told all the words which the Lord had ſpoken to Moſes, &c.* And what then? Indeed that would be heard: for as yet this point runneth harſhly. But (ſaith *Cartwright*) *that theſe were Eccleſiaſtical Officers, thereby it may appear, for that under ſuch a Tyrant, and ſuch oppreſſion as the Iſraelites were in, it is altogether unlike that they ſhould have the benefits of Magiſtrates of their own.* Indeed now he hath won his ſpurs. In effect all that he ſaith is but thus much: Is it likely that the Elders he buildeth upon were ſuch Officers as he dreameth of. It is likely, it is probable.

T. C. lib. 3. pag. 40. In the table of that book. *Ibidem.* *Ibidem.*

Well, I truſt the vizards of ſuch Maskers will be ſo throughly weather-beaten (in ſhort time) as that the ſimpleſt will be able to diſcern their deformities. For in this cauſe aſſuredly (they pretending only probabilities) all probabilities indeed are flatly againſt them. Is it probable, if Chriſt had appointed any ſuch Government as they ſpeak of, to have continued

to

to the end of the world, or if the Apoſtles themſelves had ordained or practiſed it in their times, that all the ancient Martyrs, Councils and godly Fathers would with one conſent have aboliſhed it? Is is probable, *Moſes* being ſo carefull, (as it is to another purpoſe by them alledged,) that he would not omit to ſignifie unto his people even the ſmalleſt matters that God gave him in charge, till he came to their baſons, beſomes, and pinnes about the Tabernacle; that he would have made no mention of ſuch a weighty point as this is pretended to be, if the Lord had ever given him commandement for the inſtitution of it? Is it likely, *Moſes* ſo oft ſpeaking of the inſtitution of the publick Courts for Juſtice and correction of manners amongſt the *Jews*, (which he knew were but to continue untill the coming of Chriſt) that he would have been ſilent as touching the inſtitution of this ſpritnall government, which ſhould have laſted till the day of Judgment, if he had received any ſuch Commiſſion? Exod. 18. Numb. 11. Deut. 1. and 16. & 17.

To draw therefore to an end of this point: The inſtitution of this pretended Government cannot be ſhewed out of the Old Teſtament: and then by their own confeſſions (in effect) it may not be urged out of the New. Becauſe they ſay that Chriſt appointed no other form of regiment, then they thought they could have found to have been inſtituted by *Moſes*. But my concluſion ſhall be built upon one of *Udal's* demonſtrative Propoſitions, *viz. That government whoſe originall is unknown, hath no warrant in Gods word, and is unlawfull.* But the originall of the *Geneva* platform of Diſcipline is unknown; therefore it hath no warrant in Gods word, and is unlawfull. And thus you ſee that (as I ſaid in the beginning) the firſt time that ever this feigned *Genevian* device ſaw light (for ought I can read or Judge) was at *Geneva*. Whether for my part I do remit it again, to ſee if they can deduce the pedigree of it from any further Monuments of Antiquity; or that elſe they may blot it out of their now deviſed Creed, whereof you ſhall hear hereafter. *Demonſt.* 2. c. 2.

CHAP.

Chap. VI.

The seekers of the pretended Discipline are not yet agreed what name they should give unto their Hierarchicall Parish-meetings.

THings for the most part are not long in being before they have their names. In that therefore the name of this pretended Government is so uncertain (as now I shal shew you) it argueth, in my opinion, that it is but a counterfeit. The time was not long after the creation of all kind of Cattel, and of the fowls of the Heaven, and of the beasts of the field, but they were brought to *Adam*, to give them their names. And I am perswaded the like course hath still been ever observed, that in a manner as soon as things have had their being, they have also had their names given them; or at the least they have not been long without them. Let *Cartwright* then first tell us here, if he will still relie upon his likelihood mentioned in the former Chapter, what was the name of his Ecclesiasticall Hierarchy before the Law. But you shall find him herein as mute as a fish. Marry if you will come to the time of the Law, when forsooth, as *Beza* saith, it was instituted, then both he, *Beza*, and divers others will soon satisfie any man that will not be wilfull. What? will they shew it us in the Old Testament? Surely the chiefest of them have not yet done it, neither will they ever be able (as I think) to doe it. And therefore they are driven to seek it in the *Jewish* Talmud, which is, saith *Beza*, *blasphemus liber*, *a blasphemous book*.

Genes. 1. 19.

Annot. in Mat. 15. 3.

Would a man have thought that men so curious to admit of nothing that is not in the Scriptures, would have stooped so low as to the Talmud? I cannot think, seeing Almighty God would not suffer the beasts of the earth and fowls of the aire to be without their names past two or three dayes, that he could be content that such an excellent creature as this is pretended to be, should be without a name so many hundred years

years as from *Moſes* time untill the *Jews* Talmud was made. I truſt no man will ſay that *Moſes* was in this point unfaithfull, or that the Lord bringing it unto him to know how he would call it, he obſtinately refuſed to give it any name. Peradventure *Moſes*, a civil Magiſtrate, foreſeeing that this Regiment was to be placed in every Pariſh or Synagogue, and that ſo he himſelf ſhould become ſubject unto it, did ſeek to diſgrace it as much as he could, and therefore left it nameleſs. Indeed that is an exception which the Attournies for it in theſe dayes do make, in effect, againſt ſuch Chriſtian Princes and Magiſtrates as doe refuſe to admit it within their Dominions.

But to come to the Name which they find in the Talmud: They ſay it was called amongſt the *Jews Sanedrim*, a corrupt word by them uſed, that was degenerated from the true Greek name *συνέδριον*, which *Beza* doth tranſlate *Council*. A ſtrange thing, that the *Hebrew* tongue ſhould be ſo penurious, as that it was not able to afford an *Hebrew* name to ſuch a worthy Regiment: or that it ſhould be nameleſs, untill the *Jews* and the *Grecians* had ſuch familiar intercourſe, as that they either could or would vouchſafe to borrow any thing from them, which (as moſt then think) was not till *Alexander's* time, or not much before. But ſtrange or not ſtrange, be it as it may be. By this doctrine then of the *Talmud* and Maſter *Beza's* tranſlation, ſhall we term this Parochiall Regiment a Councill, and the Governors therein, how many ſoever, ſo many Councellors? Surely this were greatly to the honour of *England*, and to the benefit of her Majeſties Subjects. For whereas now they have many occaſions to come to the Court to their Lordſhips, for the redreſs of many great enormities, they ſhould have a Council-table to repair unto in everie Pariſh.

T. C. Beza. Calvin.

But it will here be anſwered peradventure, that we may not call it a Councill; for that our Savrour Chriſt (minding, as they ſay, to tranſlate the form of the *Jew* Eccleſiaſticall Government, termed *Sanedrim*, from the Law to the Goſpel), uſed not that name of Councell, but called it *Eccleſia*, that is, the Church. Very well; any thing will content me. Howbeit, for ought I know, there was no cauſe why it might not have

pleaſed

pleaſed our Saviour Chriſt, if he had conceived ſo notable a liking of that *Jewiſh* platform, but that he might alſo have retained the old name, and ſo have made no alteration at all. The Author of the book of Diſcipline, having, as it ſhould ſeem, ſome ſuch like conſideration in his head, or what other I know not, and thinking ſcorn (as I gueſs) to runne to the *Jews* Talmud for a name for this Regiment, is not a afraid to diſſent from *Calvin*, *Beza*, his old Tutor *Cartwright*, and a number of other his good Maſters herein, ſaying, *Obſervandum eſt, unà cum re ipſa nomen etiam à Judæis ad nos tranſlatum eſſe*; *It is here to be obſerved, that together with the thing it ſelf, the very name alſo is tranſlated unto us from the Jews.* And what name is that? Forſooth, ſaith he, *Nomen* מן (that is *Congregation, or Church*) *ſæpius apud Moſen certis & delectis viris tribuitur, qui à tota congregatione ad res obeundas deſignarentur*; *is often given by Moſes unto a certain number of choſen men, that were to be appointed by the whole congregation to deal in ſundry affairs.*

Diſc. Eccleſ. pag. 124.

So as by this fellows ſaying, Chriſt made no alteration at all, when he ſaid *Dic Eccleſiæ, tell the Church*, but kept even the old name of it, *viz.* which it had before given unto it by *Moſes*. How blind then was *Beza*, *Cartwright*, and the reſt, that they could not find this proper name of their ſoveraignty in all the Old Teſtament, but were fain to flie to the Talmud? But will *Beza*, think you, take this at his hands? No, I warrant you.

Annot. in Mat. 16. 18.

For, ſaith he, *vocabulo* Eccleſiæ *ſignificari civium conventum, nemo eſt qui ignoret, &c. Hebræi* עדה *vocant. Sed poſtea communis loquendi conſuetudo fecit, ut pro eorum cœtu accipiatur qui Chriſtum profitentur*; *There is no man ignorant that the word* Eccleſia *doth ſignifie an Aſſembly of Citizens. The Hebrews doe call it an Aſſembly or Company met together. But afterward by cuſtome it came to paſs, that it was taken for the Aſſembly of them that doe profeſs Chriſt.* Which cuſtome (I hope it will be confeſſed) did begin about Chriſts time, and not in *Moſes* time. And then the Diſciplinarian *Traverſer* is very well ſerved for his ſawcineſs, in taking upon him to proceed

ceed further then his ſaid Maſters had given him in commiſſion.

But howſoever theſe fellows will agree amongſt themſelves, methinketh a man might be bold (by their place of *Matthew*) to call their Parochiall Regiment by the name of *the Church*: For they all will confeſs that Chriſt called it ſo. And then it will follow by their grounds, that every Pariſh or Church muſt have a new Church erected in it, which new Church muſt have authority to command and cenſure the old, and ſo one Church muſt be over another. Yea but (ſaith *Beza* in effect) we are rather to follow the Apoſtles in this point then Chriſt. That which he called *Church*, meaning the *Synedrium*, that is, *Counſell*, the Apoſtles called *Presbytrium, Elderſhip*. *Quod Chriſtus Eccleſiam, jam mutato Synagoga vel Synedrii nomine, appellârat, Paulus Presbytrium nominavit*; *That which Chriſt called the Church, changing the name of Synagogue or Council, Paul called Elderſhip*. Again, *Quod Judæi Synedrium, Chriſtiani Presbyterium teſte Apoſtolo, vocârant*; *that which the Jews called Council, the Chriſtians (as the Apoſtle witneſſeth called Elderſhip* And why? *Beza* would bluſh if he could not give a reaſon for any thing. *Idcirco fortaſſis, potius quam Synedrium, ne qua pateret calumniandi occaſio, quaſi Chriſtiani ſtatum publicum turbare & de magiſtratuum authoritate ac juriſdictione quicquam ad ſe pertrahere vellent*; *The Apoſtles peradventure called this Regiment rather Elderſhip then Council, leſt there might be given thereby ſome occaſion of ſlandering, as though the Chriſtians had purpoſed to have troubled the publick State, and to have taken to themſelves ſome part of the Magiſtrates authority and juriſdiction.*

Math. 18.

De Excom. pag. 119.

Contra Eraſt. fol. 30.

Well, and are we yet come to an iſſue how we may call this form of Government? Shall we term it the Elderſhip? No ſurely; if we will follow ſome other Reformed Churches which are ſo oft commended unto us. *Presbyterium vocare Conſiſtoriũ apud nos mos eſt*; *It is the manner and faſhion with us at* Geneva *(ſaith Beza) to call the Elderſhip a Conſiſtorie*. With whom agreeth. *I B.* the Superintendent (as it is thought) of the *Italian* Church in *London*, ſaying, *Although we have in our Churches*

De Excom. pag. 110.

De Polit. civ. & eccle. pag. 170. *the ſame order which the Apoſtles ordained, yet we have changed the name of Elderſhip, and doe call it now by another name, viz. Conſiſtory.* And good reaſon it is ſo called at *Geneva*. The Apoſtles call it Elderſhip, but yet they, diſpenſing with that point, doe call it as they liſt. Men no doubt of a ſoveraign prerogative. But to proceed.

It ſhould ſeem, that as theſe men have changed the name of Elderſhip into Conſiſtorie, ſo have others in ſome places done it into Synod. Againſt both which ſort *Bannoſius* in his long and tedious Diſciplinarian diſcourſe, is very bold to write his mind; *that it ought rather to be called Elderſhip then either Synod or Conſiſtorie*; and that for two reaſons, *viz. firſt becauſe ſome men doe not diſtinguiſh ſufficiently the Aſſemblies of the Chriſtians from the Synods of the Jews; and ſecondly, becauſe the Hierarchy of Rome doth call their Presbyterium Elderſhip*, Conſiſtorium, *a Conſiſtory.*

Sohnius To. 1. pag. 231.

De Pol. ciu. Ec. & c pa. 80.

Ibidem.

From all theſe (as I ſuppoſe) many of the French Churches, or at the leaſt that of *Heidelberg*, do diſſent. For thus *Junius* lately a chief Ruler there (writeth; *Concilium Eccleſia Senatúmve appellamus, quod Paulus Presbyterium; That which Paul called the Elderſhip, we call the Council of the Church or the Senate*: and ſo the Elders there are Senators. Which name, both of *Senate* and *Senators* (ſaith *Beza*) *ut civilibus dignitatibus convenientius & calumniæ obnoxium, videtur ſtudio quodam vetus purior Eccleſia in occidente repudiaſſe; as being proper to civil dignities and ſubject to ſlander, the old purer Church in the Weſt doth ſeem of purpoſe to have rejected.* And *Bannoſius* affirmeth, that the reaſon that moved thoſe where he was, to *call the Elderſhip a Conſiſtorie* was, *quod nomen minus odioſum quam Senatus eſſet; becauſe it was a name leſs odious then the name of Senate.* You have heard alſo before out of *Beza*, that the Apoſtles themſelves refuſed the name of *Synedrium*, as being all one with Council or Senate for the ſame reſpects: But all this notwithſtanding, now that (belike) they think themſelves in ſome places to have laid ſuch ſufficient foundations for the continuance of their Regiment as that it ſhall not be removed, (whatſoever the Magiſtrates ſhall conceive

Eccleſiaſticus lib. 2. cap. 3.

De Excom. pag. 112.

ceive of it,) they ſhew themſelves in their colours, and do call it plainly a *Senate*; neither reſpecting the wiſdome which themſelves do aſcribe unto the Apoſtles, nor the aforeſaid example of the purer Weſt Churches.

And indeed although at *Geneva* the name of the *Conſiſtory* be moſt in uſe; yet I gueſs that *Beza* would gladly bring it to be changed, and called a *Senate*. And I doe partly ſo think, becauſe in this printed Book of Excommunication he hath left out the reaſon why the Apoſtles called it not *Senate*, but *Eldeſhip*; which reaſon is in his written Book that *Eraſtus* confuted. Beſides alſo, oftentimes in his Notes upon the New Tement he termeth the form of that Government by the name of *Eccleſiaſticall Senate*: And namely, where they dream it was commanded by Chriſt in theſe words, *Dic Eccleſiæ, Tell the Church, Conſtat hic agi de Ecclesiaſtico Senatu; it is manifeſt* (ſaith he) *that here Chriſt ſpeaketh of the Eccleſiaſticall Senate.* In an another place alſo (he ſaith) *Tell the Church, that is, the Elderſhip*: and here in effect, *Tell the Eccleſiaſticall Senate*. So that (to my underſtanding) he confoundeth *Elderſhip* and *Senate*, making them both one. Which peradventure will bring himſelf within the compaſs of his own words againſt *Caſtalion*; *To tranſlate Presbyterium Elderſhip, Senatum a Senate, doth argue a great vanity of wit, and is indeed a prophane innovation.* *De Excom. pag. 4. 6.*

But to let that paſs: by hook or crook it muſt be a Senate, which tickleth and pleaſeth ſome of our Reformers; inſomuch as in their Latine diſcourſes of Diſcipline there is little but Eccleſiaſticall Senate and Senators. *Chriſtus pro more Judeorum Eccleſiam Eccleſiaſticum Senatum appellavit; Chriſt after the Cuſtome of the Jews called the Eccleſiaſticall Senate the Church.* Again, *Eccleſiaſticall Senate is an Aſſembly of Elders, &c.* And again, *Cum hic Senatus, πρεσβυτέριον a Paulo appellatur, Presbyteros eſſe hos Senatores neceſſe eſt; Seeing this Senate is called by Paul an Elderſhip, it followeth of neceſſity that the Elders muſt be Senators.* I omit ſome old Engliſh names which have been given to this Minion, as *Congregation, Aſſembly, Seigniory*, &c. and ſome Latine names alſo, as *the Epitome of the Church*, and *Diaconia Presbyteriorum, the Deaconſhip* *Fenner Theol. pag. 277. Diſc. Eccleſ ſol. 124, 125.* *Learned diſc. pag. 96. 85. Junius, pa 81. Junius, pag. 61.*

of Elders: becauſe they are now grown (as it ſeemeth) to be too baſe. Rather let us call it with *Junius* (if I conceive his meaning) *mater-familias, the houſewife of the Church in Chriſts abſence*; or with Maſter *Beza*, *Tribunal Chriſti, the Tribunal-ſeat of Chriſt*.

Eccleſ. lib. 2. cap. 3. De Excom. pag. 124.

But yet for all theſe words, I greatly doubt it, that ſuch honorable titles will not long be continued. For if Maſter *Beza*, his interpretation of *Chriſts* ſpeech, *Dic Eccleſiæ*, doth prove to be authenticall; then they muſt be inforced (in my opinion) to call their government by a name of no great eſtimation amongſt thoſe that profeſſe Chriſt. For let the place be conſidered, and he maketh Chriſt in effect to ſay, *Tell the Church*, that is, *tell the Senate Archiſynagogorum, of the Arch-rulers of the Synagogue*, who had the power and juriſdiction that is there ſpoken of in their hands. By which expoſition, if Chriſt had been pleaſed to have ſpoken properly, without uſing of any figure, when he ſaid, *Tell the Church*, he ſhould have ſaid, *Tell the Synagogue*: and the word *Church* in that place muſt needs be ſo expounded. Whereby it followeth, that (if Chriſts authority by *Beza's* expoſition may be regarded, they ought by their own collections and interpretations to call their ſeverall Senates ſo many Synagogues. Beſides, Maſter *Beza* ſaith, *that Synedrium and Synagogue were both one in Chriſts judgement*: and there is nothing more uſuall in their writings, then to call their Senates *Synedria*: which ſheweth, that at the leaſt they may as well, by Chriſts Teſtimony, call them Synagogues, if they liſt.

Annot. Mat. 18. 17.

Annot. Mat. 5.

Annot. Mat. 10. 17.

I would not have troubled you with this tedious diſcourſe of the ſeverall Names of this pretended Regiment, but that you might underſtand how their tongues are divided about ſuch a trifle, and thereby alſo perceive the infancy or new birth of this fancy of theirs, in that as yet they are not agreed how to name the Child. If it fall out that it get the name of Senate, what an honourable ſtyle will this be, *Senatus populuſque Romanus, the Senate and people of Saint Giles in the Fields*, and ſo of all other Pariſhes in *England*.

CHAP.

CHAP. VII.

Of their uncertainty concerning the Places where this pretended Regiment ſhould be erected.

MAſter *Cartwright* and all his Engliſh followers (that I have read) doe affirm it moſt confidently, that by the commandement of God, by the inſtitution of Chriſt, by the rules of Gods Word, and by the practice and commandement of the Apoſtles, *There ought of neceſſity to be an Elderſhip in every* (a) *Pariſh, in every* (b) *Congregation*, (c) *Church by Church, in every particular* (d) *Congregation*; *and not only in* (e) *Cities, but in all Churches; in the* (f) *Country and upplandiſh Towns whereſoever there is a* (g) *Paſtor*: without the which Elderſhip every ſuch Church or Congregation is to be accounted (h) *maimed, unperfect, no* (i) *entire body, to* (k) *want the exerciſe of the principall offices of charity*, to be deſtitute of no ſmall part of the Goſpel, of true Religion, of Chriſts Government, of the pillar of truth, and of all thoſe priviledges and profits which are aſſigned by them unto the enjoying of it.

(a) *Demonaſt. cap.* 10, 12, 14, Ha' y' any work, pag. 11. *T. C. Lib.* 2. *pag.* 340. *Lib.* 3. *pag.* 49. (b) *Lib.* 1. *pag.* 173. (c) *pag.* 174. (d) *Lib.* 2. *pag.* 516. (e) *Lib.* 3. 45. (f) *Lib.* 3. *pag.* 73. (g) *Lib.* 3. *p.* 46. *Demon. cap.* 12. (h) *Mart. 3 minor, Theſ.* 14. (i) *Dem. ca.* 12. (k) *T. C. lib.* 1. *pa.* 176. *Lib.* 2. *pa.* 515. *T. C. lib.* 2. 356. Ha' y' any work, pag. 11. Defence of Eccleſiaſticall govern. pa. 36.

Hereunto is fit to be added what they have further written concerning this word *Church*, and how they deſcribe their ſaid Pariſh. *The Church* (ſaith *Cartwright*) *is either taken in the Scriptures for the whole body of the Catholick Church, or for one particular Congregation, or for the faithfull company of one houſe.* This one particular Congregation, when it hath an Elderſhip placed in it, they term it *the body of one particular Church*, and *a perfect and unmaimed body of Chriſt*, wherein the *Miniſters of the Word and the Elders are the Eyes, and the Deacons the Hands*, without the which Members though it *may live a while* (they confeſs) yet (ſay they) it ſo *pineth and wanteth*, that in the end it will become a *dead corpſe upon the ground*. And for the quantity of this body, the dimenſions of it, or the deſcription of ſuch a particular Congregation or Pariſh as they

Lib. 2. pa. 360. they ſpeak of, thus Mr. *Cartwright* ſquareth it out: *Every competent Congregation and particular body of a Church, ſhould have her part in neighbourhood of dwellings well truſſed one with another.* Again, *A Pariſh well bounded is nothing elſe but a number of thoſe families, which dwelling near together, may have a commodius reſort, and be at once taught with one mouth.* With theſe points of our *Engliſh* Elderſhip, I marvel how their aſſociates in other Countries will be ſatisfied. By the Diſcipline in *France*, concluded upon by five generall Synods of the Reformed Churches of that Realm, it was agreed upon, *that requeſt ſhould be made to the Princes and other of the Nobility that follow the Court, to have particular Conſiſtories in their private houſes, conſiſting every one of a Miniſter, and ſome of the honeſteſt of their Families.* Here are then Conſiſtories to be erected in the Church according to *Cartwright's* third acceptation of the word *Church*, that is in private houſes; and likewiſe a Pariſh not of many, but of one Family. And peradventure in time it may ſo come about, as that this will be currant doctrine in *England*, not only for Noblemen to have Elderſhips in their private houſes, but for Gentlemen likewiſe. For now it is already grown thus farre, that many of both ſort, yea ſome but mean Gentlemen, will have their ſeverall Miniſters, and for coming to their Pariſh-churches, though they be hard by their dores, they account it a diſhonorable matter: their Parlor-ſervice, and private ſpeaking (as they term it) pleaſeth them beſt. I might here add, how D. *Sohnius* is bold to diſſent from *Cartwright*, where ſpeaking of the divers ſignifications of the word Church, he ſaith, *Particularis, &c. The particular Church is divided, and hath her name agreeable to the diverſity of places, that is Nations, Provinces, Towns, Pariſhes, Houſes, or Families. For ſo, there is a Church of one Province, of one City, of one Town, of one Houſe.* And ſo he quoteth many places of Scripture for this his aſſertion.

Cap. 1. Sect. 11.

Sohn. meth. Theol. pa. 212.

Dana de Eccleſ. cap. 10. But to proceed, *Danæus*, a man as well learned (for ought is yet ſeen) as *Cartwright* is, doth not think that by the inſtitution of Chriſt there muſt needs be an Elderſhip, not only in every City, but in every uplandiſh and country Town alſo: For

For he ſaith (if I underſtand him) that in the Apoſtles times the ruling Elders (of whom the Elderſhip is chiefly named) were uſed to be eſtabliſhed, *in unaquaq́, tantum civitate in qua erat ampla & populoſa Eccleſia, & magnus fidelium numerus; in every City only where the Church was populous. In which City* (he further addeth) *quaque civitatis & eccleſia pars ſeu paroecia ſuum habebat presbyterum, every Pariſh had a Prieſt or Miniſter,* as the Pariſhes in the Country had alſo, *oppidatim,* that is *Town by Town, a Prieſt, much like to thoſe whom we call in our times Curatores, Curates.* Furthermore alſo, the reforming Miniſters of *Scotland* do account their platform now in practice there, to be as agreeable to the Word of God as Mr. *Cartwright's*: and yet (as the Chronicles doe report) they have but 52. Elderſhips in *Scotland*, and thoſe placed in their chieſeſt Cities and great Towns. Unto every of which Elderſhips (as I am informed) 24. particular Churches or Pariſhes (for the moſt part) doe appertain: none of them having any ſuch particular Elderſhip of their own, but are ruled, controled and cenſured, by thoſe in the ſaid Cities or Towns, whereunto they are adjoyned and ſubject. Tit. 1. 5. Act. 14. 23.

In the Low-countries, it is true that every Pariſh hath her Elderſhip. But what a kind of Elderſhip? Hear a very learned and grave man of that Countrey: *Ruri in pagis, &c. In the countrie villages, in ſome places they have but a Paſtor, one Elder, and a Deacon. In Gaunt every Pariſh likewiſe had their Elderſhip, conſiſting of more or fewer as the quantity of them were: and beſides thoſe, there was a Conſiſtorie for the whole City. All which particular Elderſhips in the countrie and cities, when any matters of greater moment fell out, eſpecially for Excommunication, Ea poteſtas nulli particulari Eccleſiæ conceſſa eſt, that power or authority is granted to no particular Church, ſine conſilio & aſſenſu generalis conſiſtorii in magna urbe, & in pagis & oppidulis colloquii ſine claſſis; without the counſel and conſent of the general Conſiſtorie in Cities and great Towns, and of the Conference or Claſſis in the countrey Towns and Villages.* So as here we finde a number of Chriſts Kingdomes ſet up: but they want their ſcepter and power, without

without the which our men would not give a pin for all the reſt; for ſo they are unperfect and maimed bodies of Chriſt.

But to come to that which is the pattern of all right Church-regiment, even to the Elderſhip of *Geneva*. There are in that City (as I have heard) four or five great Pariſhes, and in the territorie belonging unto it almoſt 20. and yet for the cenſuring and guiding of them all they have but one Elderſhip, according (as it ſeemeth) to the Jewiſh order, there being in *Jeruſalem* but one *Sanedrim*, and yet many Synagogues. Of the which *Genevian* Reformation it may juſtly be affirmed, (if *Cartwright* and his fellows with us ſay truly) firſt, that the Church of *Geneva* hath neglected the commandement of God, the inſtitution of Chriſt, the commandement and practice of the Apoſtles, in that there is not placed an Elderſhip there in every Pariſh: and ſecondly, that the ſaid Church, being neither the Catholick Church, nor one particular Pariſh, nor the faithfull company of one Family, cannot rightly have ſo much as the name of the Church, nor be truly termed the well-ſquared body of Chriſt, with all the true dimenſions and limits of it. And certainly there is here no ſtarting-hole, (as far as I can diſcern) for the excuſe of that Reformation & Platform: except it may be juſtified, that all theſe four or five and twenty Pariſhes, or thereabouts are ſo truſſed together, that they doe and may all at once meet in one Congregation, and are taught with one mouth: which to affirm (beſides that their practice is otherwiſe) will be thought, I truſt, great boldneſs, unleſs they can find a Paſtor with *Stento's* voice, who (by report) could make as great a noiſe as fifty men.

Beza de Presb. pag. 102.

I cannot chuſe but put you here in mind of a point in Maſter *Cartwright* that ſeemeth very ſtrange unto me. He ſaith, that *there were more that did externally profeſs Chriſt in the Apoſtles times then there are now; inſomuch as we are not now the tithe of them*, that is, the tenth part. Now ſet theſe things together. *The Church in the Scriptures, where it ſignifieth not the Catholick Church, nor one private Family, doth ſignifie one particular Congregation; and no more are rightly to be of one Con-*

T. C. lib 1. pag. 49.

gregation

gregation then may at once be taught by one mouth: And there-
upon will it not follow, that (if the Apostles were as wise as Ma-
ster *Cartwright*, to bound their Congregations) whereas there
is mention in the Scriptures of the Church of *Rome*, of the Rom. 16. 5.
Church of *Corinth*, of the Church of *Antioch*, of the Church of 1 Cor. 1. 2.
Ephesus, and of the Church of *Jerusalem*, we must think there Act. 13.
were no more Christians there in any one of those Cities then Act. 19.
might at one time hear one preacher? And by that account, Act. 21.
there are more Christians within the City of *London* & suburbs
then were in all those Cities, and twice as many more. Which
if Mr. *Cartwright* will deny to be true, he must needs confess,
for the credit of *Scotland* or of *Geneva* at the least, that (of all
likelyhood,) as divers households (by his owne rule) do con-
curre together to make one convenient Parish, so divers pa-
rishes in one City, Suburbs, and Territorie thereof, may be
united, and rightly bear the name of the Church. Except we
shall think, that Christ referring (as they suppose) his Apostles
to the imitation of the Jews Church-government, they were *Josephus.*
so negligent workmen, as (there being at that time 400. *Sy-*
nagogues in that one City,) they had erected in all their times
but one Congregation, Christian Church, or Parish, answera-
ble to one Synagogue; it being lawfull for them (by the
square of that Platform,) to have erected, if they could, 400.

But let this pass (as a thing impertinent) and returne we to
the maimed and pitiful parishes at *Geneva*. You will say, did
not *Cartwright* know the Ecclesiasticall Government of that
City when he writ his books? or shall we once conceive, that
he thought to condemn that Regiment which in other places
he doth so greatly extoll? Certainly for my own part, although
I doe not greatly respect what he will say that he either know-
eth or thinketh, yet I suppose he will never for shame deny it,
but that he misliketh that form of Church-regiment. For
first, besides the premisses, being urged with *Calvin's* author-
ity, *who thought the Church of Geneva, with all her said Pa-* Lib. 2. pag. 631.
rishes to make but one body of a Church: his answer to that
point in effect is this, *Admit Calvin so thought.* I am of opi-
nion that if *Calvin* had not so thought, he would never have

erected up such an Eldership. And if *Beza* did not think so still, I judge he would alter it. Secondly also, (upon another occasion) he resembleth the order of certain Reformed Churches (which in this sense must be necessarily either of *Scotland*, *Flanders*, or *Geneva*) unto the custome in St. *Jerom's* time (*when Bishops besides their own only Church, had certain other Congregations belonging to their oversight, &c.*) and in mislike thereof, saith (for part of his answer to this point, being pressed by his adversary against him,) *I appeal to the institution of God, and use of the purer times after the Apostles.* But amongst other qualifications which he maketh, lest we should think that where such Reformations are made as have divers Parishes belonging to one Eldership, there the old Diocess and Bishops are in effect not abrogated, but a little altered, he saith, that *one in such Eldership is above the rest but for a time*, (*as Calvin was chosen thereunto every two years*) *and not during his Ministrie.* Which authority over many Parishes but for a time, although he will not plainly condemn it in the Reformed Churches which he favoureth, yet speaking against the order of the Church of *England*, both he and his companions doe make it a step whereby Satan did advance the Kingdome of Antichrist.

Lib. 2. pa. 538.

Lib. 2. pag. 621.

Lib. 1. pa. 113. Lib. 2. pa. 622. Defence of Ecclesiasticall Govern. pa. 89.

Lastly, as hitherto you have found Master *Cartwright* with his friends opposite in this matter unto *Geneva* and *Scotland*, (differing also much from the Churches in the Low-countries) so he seemeth to me to cross himself. For in his second book he saith, *that particular Churches are now instead of Synagogues, and that their Synagogues were the same that our particular Churches are.* And in his third Book he writeth thus, *For my part, I confesse that there cometh not to my mind, whereby I could precisely conclude out of the Old Testament, that there was an Eldership amongst the Jews in every of their Synagogues.* If that cannot then be shewed out of *Moses*, who was so faithfull in setting down all that was committed to his charge) and that Christ commanded no new thing but such as *Moses* instituted; how hath he urged so mightily that we must have his Elderships in every Parish?

Pag. 637.

Lib. 3. pag. 46.

We

We ſhall ſee peradventure that in ſhort time *Mr. Cartwright* will give over this hold, and betake himſelf to the City-conſiſtories, framing new Dioceſſes to be ſubject unto them as in other Countries you have heard they are. Well, I would wiſh that before their Elderſhips were granted unto them, they ſhould agree together where they ought to place them. But now to the ſeverall parts of every Elderſhip.

CHAP. VIII.

Of Biſhops generally. Of the pretended Equality of Paſtors, or new Pariſh-Biſhops, and how the chief impugners of Biſhops begin to relent.

IN the Old Teſtament, the high Prieſt, beſides that he was a figure of Chriſt, had alſo under *Moſes*, *Joſhua*, the *Judges* and *Kings*, (for the better ordering and government of the Church, authority and juriſdiction Eccleſiaſticall within that Countrey of *Canaan*, under whom for the ſame purpoſe were other Prieſts, at leaſt 24. that were called *Principes Sacerdotum*, Princes of the Prieſts, all of them inferior to the high Prieſt, but ſuperior to the reſt. In the New Teſtament, our Saviour Chriſt, whilſt he lived on the earth, had his Apoſtles, and in degree under them his 70. Diſciples. After his aſcenſion, the ſame inequality of the Miniſtry of the Word continued in the Church (by all mens confeſſion) as long (at the leaſt) as the Apoſtles lived. In the Apoſtles times Saint *Mark* was Biſhop of *Alexandria*, Saint *James* was Biſhop of *Jeruſalem*, *Timothy* was Biſhop of *Epheſus*, and *Titus* was Biſhop of *Crete*; if the ancient Fathers and Eccleſiaſticall Hiſtories be of any credit.

The Apoſtles having received the promiſe of the holy Ghoſt, after a ſhort time diſperſed themſelves (by advice into divers regions, and there by painfull preaching and labouring in the Lords harveſt, they planted no doubt very many Churches. As the number of Chriſtians grew, and had their particular aſ-

semblies and meetings in many Cities and Countries within every one of their circuits, they placed Pastors in every Congregation, they ordained certain Apostolicall men to be chief assisters unto them, whom they placed some one in this particular Country, another in that, and some others in sundry Cities, to have the rule and oversight under them of the Churches there, and to redress and supply such wants as were needfull. And they themselves (after a while, and as they grew in age, and escaped the crueltie of Tyrants) remained for the most part in some head City within their compass, to oversee them all, both Churches, Pastors, and Bishops or Superintendents, and to give their directions as occasions required, and as they thought it convenient.

When any, either of these Apostolicall assistants, or of the Apostles themselves, dyed, there were ever some worthy men chosen and appointed to succeed them in those Cities & Countries where they had remained. For we may not idly dream, that when they died, the authority which was given unto them ceased; no more then we may that the authority of *Aaron*, and of his natural sons expired and ended with them. Besides, it is manifest by all Ecclesiasticall histories, that many Churches were planted after their deaths. And furthermore it could not be but that some Churches, especially under those Apostles that were soonest put to death, were (when they died) in the same case that *Crete* was when *Titus* was sent thither, and had therefore as much need of a *Titus* as ever *Crete* had. Furthermore, who can be accompted to be well in his wits, that will imagine that Christ should ordain such an authority but for some threescore years? especially the same causes continuing that were before, why it was first instituted. Nay, I may boldly say that there was greater need for the continuance of it afterward. For the Apostles having so great power to work miracles, and by their prayers to procure from God such strange executions of his pleasure upon the contemptuous, as did fall upon *Ananias* and his wife, (and I doubt not but in like cases sometimes upon some others) their ruling and commanding authority was not so necessary then as it was afterwards,

wards, when that power to work miracles ceased.

But what should I need to use many words in a matter so apparent. After the death of the Apostles and of their assistants, *viz.*, the Bishops placed by them, as is mentioned, the Ecclesiasticall histories and the ancient Fathers have kept the register of their names that succeeded sundry of them, and ruled the Churches after them, as they before had ruled them. Whereupon they were called from all antiquity the Apostles & Apostolical mens successors. This inequality in the Ministry of the word hath been approved and honoured by all the ancient Fathers (none excepted) by all the general Councils that ever were held in Christendome, and by all other men of learning (that ever I heard of) for many hundred years after the Apostles time, saving that *Aerius* the heretick, an ambitious person, growing into great rage for that he missed of a Bishoprick which he sued for, first broached the opinion which is now so currant amongst his Scholars; *That there ought to be no difference between a Bishop and a Priest.* Whereby he took upon him to be equall with the Bishop that prevailed in the said suit against him; and challenged to have as great authority, he being but a Priest, as the other had being a Bishop. *Epiph.*

In this later age of the world, when after a long darkness it pleased almighty God to restore unto us the light of his Gospel, the chief instruments that God then used, and adorned with most singular gifts for such a mighty work, were very farre from that conceit and rash presumption which afterwards possessed certain persons of *Aerius* humour, and yet doth boil in many of their followers breasts. It is true, that many things are to be found in their writings which (at the first shew) doe make very greatly against Bishop. But divers persons in these dayes, not well considering the circumstances of those times, doe greatly abuse the world, in extending them further then they meant them. It was far from their intent that those things which they had written against Popish Bishops (the enemies of the Gospel) should ever have been urged against such Bishops as did willingly embrace it. I will acquaint you a little with the

proceed-

proceedings of those times, and then leave this point to your wise consideration.

When the said learned men began to seek the reformation of Religion in *Germany*. It is not unknown unto you into what subjection the Pope had brought all Christian Princes and States. The Bishops as his vassals did then wholy depend upon him: they held their Bishopricks by his authority; and nothing could be done, especially in Church-matters, but by the Pope and them. So as when *Luther* and the rest began to disclose the enormities of Popery, and desired some godly reformation of them, you may easily conceive (the Pope and his Bishops being the chief maintainers of that corruption) what little incouragement they found at their hands. It is evident in their writings how earnestly and humbly at the first they dealt both with the Pope and with many other of the chiefest Bishops, that they would be content and pleased to reform such things as they found to be amiss in the Church. But all their endeavors to that purpose were in vain. The Pope and his Clergie stood too much upon their reputation. If they should have yeilded, they imagined the world would have condemned them, in that they had not in time of themselves prevented or redressed so notable abuses, Whereupon *Luther* and those learned men that joyned with him were driven to flie unto the Civil Magistrates, and to advertise them of their duties, proving it unto them most plentifully out of the Scriptures, that in such an obstinate defection amongst the Priests, it appertained unto them (every one within their own free States and Territories) to reform Religion themselves, as the godly Kings in the Old Testament had done in the like cases. And the rather to move them therennto, they laboured by all the means they could to make the Popish Clergy most odious unto them. They inveighed against their pride, against their superfluities, against their tyranny, and against their corruptions. After much pains taking to these and the like effects. it pleased God to move the hearts of many of the civil Magistrates to think better of their duties, and plainly to perceive how the Pope and his Bishops had formerly abused them. The godly Kings

and

and Magistrates in the Scriptures, when they reformed Religion, were ever most carefull that the livings appointed by God for the Priests might be throughly preserved. If any by abuse had been alienated, they caused them to be restored again. And so I suppose the civile Magistrates should have done in this later age. But it hath fáln out otherwise, and all the other godly Learned men in Christendome do mislike it. The perswasions to Princes that the Bishops and Abbots had too much, was very plausible. The free Cities, notwithstanding their freedom in respect of the Emperour, yet they were subject all of them unto Bishops, and were not discontented that so good an occasion was offered unto them to procure their greater liberty. *Luther* and the rest of those Learned men regarding nothing but that the light of the Gospel might be restored, were content to yeild much, and to bear (against their minds) with many unequal conditions. So as at the last by their wisdome and diligence they prevailed. God moved the hearts of divers civil Magistrates to begin a Reformation. The Pope, the Bishops & the chiefest of the Clergie impugned it by all the means they could possibly. Whereupon, there being no other remedie, their authority imployed to hinder those proceedings was rejected, and the most of their livings (which they had in any of those Territories) were seized into the hands of the civil Governors there. Upon these and many such like occasions great troubles did arise. The Bishops thought themselves greatly injured: Divers great Princes took their parts, and so did the Emperour. They misliked the Reformation which was proceeded in after that sort: the authority of Bishops was greatly insisted upon. Insomuch as (notwithstanding that the said Learned men had offered in the beginning to the *Bishops* to perform all due obedience unto them, if they would be content to reform Religion) they were now again constrained to make the same known more generally both to the Emperour and to all the said Princes, still offering for their parts as much as they had done before, and that if they would but cease to impose upon them their intolerable burdens of single life, of mens unlawfull and wicked Traditions,

diocans, (which they did further specifie) and to forbid them to doe those things which God commanded they should doe, that then they would with all their hearts most willingly yeild unto their Episcopal jurisdiction, and to the restoring of the same where it had been abolished. Vouchsafe (I pray you) to heare their own testimonies to this purpose. You shall thereby well perceive that if they were now alive in *England*, and should finde their names so used as they are against the government of our *Bishops*, they would take it in very ill part, and be heartily sorry for it. Thus the Authors of the *Augustane* Confession, and all the Learned men that have subscribed thereunto, (in which number *Calvin* is comprehended,) have professed touching this matter.

Histor. Conf. August. per Chytr. p. 109. *The Bishops might easily retain the obedience due unto them, if they urged us not to keep those Traditions which we cannot keep with a good conscience. They impose a single life, and will receive none that will not swear never to teach the pure doctrine of the Gospel.*

Apol. Conf. Augu. Ibi. 363. Again, *We have oft protested, that we doe greatly approve the Ecclesiasticall policy and degrees in the Church, and as much as lieth in us doe desire to conserve them. We doe not mislike the authority of Bishops, so that they would not compel us to doe against Gods commandement.* Furthermore, *We doe here protest, and we would have it so recorded, that we would willingly preserve the Ecclesiasticall and Canonicall policy, if the Bishops would cease not tyrannize over our Churches. This our mind or desire shall excuse us with all posterity, both before God and all Nations, that it may not be imputed unto us that the authority of Bishops is overthrown by us.*

Apol. Conf. August. per. Pap. pag. 137.

Ibid. pa. 309. Besides, *I would to God* (saith Melanchthon) *I would to God it lay in me to restore the Government of Bishops. For I see what a manner of Church we shall have, the Ecclesiasticall policy being dissolved. Video posteam multo intolerabiliorem futurum tyrannidem quam antea unquam fuit; I doe see that hereafter will grow up a greater tyranny in the Church then ever there was before.*

Erasmus Ebnerus Hist. Ebner. ibid pa. 310. Moreover, *Mira dissipatio erit Ecclesiarum ad posteritatem, &c.*

&c. There will be a Wonderfull confuſion of our Churches left to our poſterity, except they may now be joyned together again, and have certain Biſhops who may be enforced to govern the Church, and look unto them more diligently then in times paſt they have been looked unto. Again, *By what right or law may we diſſolve the Eccleſiaſtical policy, if the Biſhops will grant us that that in reaſon they ought to grant? Et ut liceat, certe non expedit; And if it were lawfull for us ſo to doe, yet ſurely it were not expedient.* Luther *was ever of this opinion, whom many for no other cauſe I ſee doe love, but for that they think they have caſt off their Biſhops by means of him, and have obtained a liberty minimè utilem ad poſteritatem, which will not be profitable for our poſterity. For tell me what eſtate will the Churches be in hereafter, if all the old orders be aboliſhed, and that there be no certain Rulers ordained?*

Melan. to Camerarius in Hiſt. conf. Auguſt. per Chytr. p. 389.

To the ſame effect alſo ſaith *George* Prince of *Anhalt*, Earl of *Aſcain*, Lord of *Serveſt* and *Brewburg*, *Utinam*, *&c. I would to God that thoſe which carry the names and titles of Biſhops would ſhew themſelves to be Biſhops indeed. I wiſh they would teach nothing that is diſagreeable to the Goſpel, but rule their Churches thereby. O quam libenter, &c. Oh how willingly and with what joy of heart would we receive them for our Biſhops, reverence them, obey them, and yield unto them their juriſdiction and ordination, &c. Id quod nos ſemper, & Dominus Lutherus etiam, &c. which we alwaies, and Maſter Luther both in words and in his writings very often have profeſſed.*

Concones Geor. Princ. Anhalt. fol. 61.

And *Calvin* himſelf, writing to Cardinal *Sadolet* concerning the courſe that had been held at *Geneva*, (as touching the Reformation of Religion, and in excuſe thereof againſt his challenge) doth ſhew himſelf to be of the ſame minde he was of when he ſubſcribed to the ſaid Confeſſion of *Augsburg*, profeſſing that for his part he could have been well content that the Biſhop there ſhould have kept his authority and juriſdiction ſtill, ſo that he would have yielded to the baniſhment of Popery. For thus he writeth. *Talem nobis Hierarchiam ſi exhibeant, &c. If they bring unto us ſuch an Hierarchy or Prieſtly Government wherein the Biſhops ſhall ſo rule as that they refuſe*

Cal. to Sadolet.

not to submit themselves to Christ, that they so depend upon him as their onely head, and be content to referr themselves to him, in which Priestly Government doe they so keep brotherly society amongst themselves, that they be knit together by no other rule then by the truth; then surely if there shall be any that shall not submit themselves to that Hierarchy or Priestly Government reverently, and with the greatest obedience that may be, I confess there is no kind of Anathema, or curse, or casting to the devil, wherof they are not worthy.

And again, in the same Epistle, he useth these words following, tending to the great commendation of the authority of Bishops. *Statue quaeso, &c. Set before your eyes (I pray you) the ancient face of the Church, as it was amongst the Grecians in* Chrysostome's *and* Basil's *times, and as it was amongst the Latinists, when* Cyprian, Ambrose *and* Augustine *lived; and then behold the ruins of that face as now they are retained in the Church of Rome, and there will appear as great difference between them, as the Prophets describe unto us between the excellent estate of the Church that flourished under* David *and* Salomon, *and that Church which in* Zedechiah's *and* Joachim's *dayes was fallen into all kinde of superstition, and had defiled altogether the purity of the worship of God.*

This Epistle was written by *Calvin* to the Cardinal 1539. at such time as being removed from *Geneva* he remained at *Strasburgh*: where having great acquaintance with *Melanchthon*, *Bucer*, and divers other learned men, he carried himself in such sort as was greatly to their likings. Insomuch as whilest he remained at *Strasburgh*, the Colloquies at *Wormes* and *Ratisbone* being appointed by the Emperour for the compounding of controversies in Religion, the Learned men that were sent thither for the Protestants reckoned *Calvin* a meet man to take thither with them. Which I thought good to observe, because hereby it will further appear what mind and judgement *Calvin* still carried concerning *Bishops*, so as they would admit the reformation of Religion: contrary to *Cartwright's* shameless assertion, *that Calvin would have shaken at the name of an Archbishop, and have trembled at the office of a Bishop.* For in the

Beza in vita Calvin.

Bucerus inter Epist. Calv 27. & 28.

T. C. l. 1. p. 112.

Articles

Articles agreed upon at that time by the said Learned men, (*Calvin* being amongst them) for a reconciliation in the behalf of the Protestants, thus they declared their judgements of this matter: *Ut omnia ordinè fierent in Ecclesia, &c. That all things might be done orderly in the Church, according to St. Paul's rule, &c. For the avoiding of Schismes there was a profitable ordination, that a Bishop should be chosen out of many Priests, who should rule the Church by teaching the Gospel, and by retaining the Discipline; & qui praesset ipsis Presbyteris, and who should govern the Priests themselves. Afterward also there were degrees made of Archbishops, and above them of Patriarchs, &c. These ordinations (if those that govern doe their duty, as preach, oversee the doctrine and manners of their Churches, correct errors and vice, practise Ecclesiasticall censures, &c. are profitable to preserve the unity of the Church.* And again in their additions to the said Articles, *As concerning Ordination, we especially approve the ancient custome of the Church, that those that are to be ordained should first be tried, instructed, and upon the publick testimony of some godly and learned men, &c. admitted into the Ministry. This difficult and necessary charge for the Church, it is to be wished (Reformation being made) that the Bishops would take upon them. And we hear that our Learned men have expressely so yielded Ordination unto those Bishops, si praecedat Reformatio, if first there may be a Reformation.* Likewise also in another Treatise that was then made by Master *Bucer* with the advice of the said Learned men, and offered to the Emperour: it is thus written. *Annitendum est, &c. We must endeavour that that form and distribution of Ecclesiasticall government which the Canons doe prescribe to Bishops and Metropolitans be restored and kept.* And after in the same Treatise, *Concerning names and titles, and all those things where withall that externall power and dignity ought to be adorned and established, and the lawfull obedience of such as be under them confirmed, it will easily be agreed upon.*

Artic. Protest. cap. de Unit. Eccles.

Resp. Protest.

De Reform. advers. Eccles. p. 95.

Much more passed in those *Colloquies* and Treatises to this purpose; *Calvin* himself, as it hath been said, being then present, and in company with those Learned men. And the rea-

ſons that moved them ſo to offer, agree, and proteſt at that time in this behalf, I think, (beſides the formes reaſons mentioned) were theſe and ſuch like, which *Bucer* (a principall man then amongſt them) hath elſe-where ſet down, when ſpeaking of *Biſhops* and *Metropolitans*, and of their authority over the Churches and Miniſters within their Dioceſs and Provinces, he ſaith thus, *Hoc conſentiebat legi Chriſti, fiebatq; ex jure corporis Chriſti*; *This was agreeable to the law of Chriſt, and was done by the authority of the body of Chriſt.* And in another place. *Jam ex perpetua, &c. Now by the perpetuall obſervation of all Churches even from the Apoſtles times, we doe ſee that it ſeemed good to the holy Ghoſt, that amongſt Prieſts, to whom the procuration of Churches was chiefly committed, there ſhould be one that ſhould have the care or charge of divers Churches, and the whole Miniſtry committed unto him, and by reaſon of that charge he was above the reſt; and therefore the name of Biſhop was attributed peculiarly unto theſe chief Rulers of Churches.* Nay he goeth further and ſaith, that *in the Apoſtles times one of the Prieſts or Paſtors was choſen and ordained to be the Captain and Prelate over the reſt, who went before the reſt, and had the cure of Souls, and the adminiſtration of the Epiſcopal Office eſpecially in the higheſt degree.* And this he proveth by the example of St. *James* Act. 15. and after concludeth in this ſort, *The like ordination hath been perpetually obſerved in other Churches likewiſe, as far as we may learn out of all the Eccleſiaſticall hiſtories and the moſt ancient Fathers*, as Tertullian, Cyprian, Irenæus, Euſebius, *and others.*

Bucer de vita & eſu miniſt. pag. 565.

Buc. de regn. Chriſti. pa. 67.

Bucer de cura ovar. p. 251.

Hereby then it may appear unto you what was thought of *Biſhops* & of their authority by the learned men of thoſe times, who ſought as narrowly into that calling, what was lawfull, and what was unlawfull, and were as well able to judge thereof (I may ſpeak it I truſt without offence) as either *Cartwright* or all his complices. There were ſome buſie bodies indeed a little before or about the time of the Colloquies mentioned, who were very angry with the ſaid Learned men, and eſpecially with *Melanchthon*, for yielding ſo much concerning *Biſhops*: of whom he himſelf writeth in this ſort; *Hoc male habet ſcilicet*

licet quosdam immoderatiores, &c. This forsooth doth anger some immoderate men, that the Jurisdiction and Policy Ecclesiasticall is restored, interpreting the same to be the restitution of the Romish Soveraignty. And thus also to *Dueber*, *You doe not believe into what hatred I am grown with them at* Noricum *and with certain others for the restitution of the Jurisdiction unto Bishops. Ita de regno suo, non de Evangelio, dimicant socii nostri; Our fellows do so fight for their own Kingdome, and not for the Gospel. Camerarius* to the same purpose in like manner maketh this report: *Audivi quosdam, &c. I have heard some accuse* Philip *in that respect, inhumanissimè, most barbarously, when one of them said, that if he had been hired with a great summe of money by the Roman faction to have defended their State, he could not (in his opinion) have dealt more effectually for them then he did in maintaining of Bishops; and that* Philip *was not to be accounted a Patron of his own part, but of his adversaries, and that a chief and a singular Patron, &c. These things and divers other more slanderous they uttered without shame; quorum magnopere postea pœnituit & puduit plerosque, whereof many afterwards repented and were ashamed of them.* But notwithstanding all these and such like slanderous hare-brains, the graver sort, the best learned, the godliest and the wisest men amongst the Protestants, that then lived, did follow and proceed as *Philip* had begun, even accordingly as before I have mentioned.

Melan. to Camerar. hist. conf. August. per Chytr. p. 304. Mel. to Luth. Ibid. pag. 308.

Camerar. in vit. Philip.

And since that time (for any thing I can finde to the contrary) although the Bishops still cleaving to the Pope, and opposing themselves against all kinde of Reformation, further then it pleased them) were thereupon even of necessity rejected (as before I have signified;) yet as soon as the said Learned men grew to be able to establish their Churches in any reasonable manner, they ordained amongst themselves the very same Offices in effect throughout the most of the Reformed Churches in *Germanie*, changing only *the old Greek names* (as *Zanchius* reporteth) *of Archbishops and Bishops into new and worse Latine names of Superintendents and generall Superintendents. Ernest* the *Duke* of *Brunswick*, presently after the Assemby of *Augusta*, procured *Urbanus Regius* to goe home with him; *& Ec-*

Observat.

Ernest. Regius in vit. Urbani Regii.

& Ecclesiarum in tota Ducatu Episcopatuum ipsius gubernationi permissis, and committed unto his government the Bishoprick or Superintendentship of all the Churches within his Dukedome. One *Sidonius* being thrust (as it seemeth) from the Bishoprick of *Merseburg*, (as cleaving wholy to Popery,) was afterwards (upon his leaving of the Pope, and upon promise made to maintain the Reformation of Religion made in his absence, restored to his Bishopick. And after him succeeded (as I take it) in that Bishoprick *George* the Prince of *Anhalt* before mentioned, being chosen thereunto, as he saith himself, *universo Capituli consensum, by the consent of the whole Chapter.* He had been brought up in Learning, and was at the time of the said election a Priest or Canon in the Cathedrall Church at *Merseburgh.* Of whom being Bishop *Henricus Stenius* saith, *Regebat Ecclesias in Merseburgensi diocœsi, he ruled the Churches in the Diocess of Merseburg.* And again, *Præsuit Ecclesiis universa ditionis Mysorum, he governed the Churches of all the Dominion of Mysia.*

Gerv. Anhalt. pag. 611.

George Anhalt. pag. 60.

In operibus Gerv. Anhalt. pag. 630.

Agreeable as well to these examples as to the saying of *Zanchius* before specified, is that which *Ia. Haerbrandus*, a very learned man, and in his time Divinity Reader of *Tubing*, writeth in his common places: *Debent gradus esse, &c. There ought to be degrees amongst Ministers, &c. as with us in the Duchy of* Wirtenburg *there are Subdeacons, Deacons, Pastors, speciall Superintendents, and over them generall Superintendents.* And in another place the same *Haerbrand* shewing his judgement generally, *Saluberrimum esset, &c. It were a most profitable order for the welfare of the Church, if every particular Province had her Bishops, and the Bishops their Archbishop.* And *Jacobus Andreas* is much of the same opinion, (as certain Ministers of *Heidelberg* doe report) *viz.* where he saith, that *it is a difficult matter to defend the peaceable estate of Churches, except there be some chiefe Ruler and Bishop amongst them, to whom rerum summa deferatur, the full ordering of matters may be referred.*

Ia. Haerb. l. c. com. pag. 699.

Loco de Eccl. pag. 999.

Epist. contra Minist. Heidel. pag. 8.

To this purpose in like sort *Osiander* writeth, even as though he had spoken of the Church of *England*: *Although in the Primitive*

Loc. com. ca. 10.

Primitive Church (when she flourished with miracles) there were divers degrees and orders of Ministers, some Apostles, some Prophets, some Evangelists, and some Pastors and Doctors. Yet as now the state of the Church is, the Ministers may be divided into three orders or degrees, viz. Deacons, Pastors, and Superintendents, &c. To the Pastors particular Churches are committed: Nec dubitatur, &c. And it is not doubted but that every one of them may rule the Church committed unto him sine collegæ consilio, without the Councell of any fellow. Those Pastors we call Superintendents, who are so set over other Pastors, that they may visite the state of their Churches, and punish both the Pastors, and people, if any thing be done amisse; or if any thing fall out that they cannot correct, then they refer it unto a higher Court consisting of Divines and politick men, who by the civile Magistrates authoritie or approbation do amend such defects, &c.

Hemingius also affirmeth that there are *diuersi dignitatis gradus* in the Ministery, and that partly by the law of God, and partly by the approbation of the Church: that as Christ ascending into Heaven gave gifts unto men, Apostles, Prophets, Evangelists, Doctors and Pastors; so he gave to the Church authority for edification: that the Church by virtue of that power ordained Ministers for her profit: that the purer Churches following the Apostles times, ordained some Patriarches, some Bishops, &c. some Pastors, and some Catechists, &c. that the Reformed Churches have their Bishops, Doctors, Pastors and under them Chaplains (we call them curates, as I think) that the Churches in Denmark do acknowledge degrees of dignity amongst Ministers: that they judge it meet that other Ministers should obey their Bishops in all things which tend to the edification of the Church according to the word of God, and the profitable government of the Church: and that they judge Bishops to have authority over other Ministers of the Church, *jus non despoticum, sed patrium.* *De guber. Eccl.*

Jeremias Hombergius, a worthy man in the Churches of God about *Styria*, *Carinthia* and *Carniola*, but now removed thence through the persecution which the *Jesuits* have kindled in those parts, affirmeth in his Common places of Divinity, revived and allowed at *Ratisbone*, in very direct terms, that *God himself*

De ministerio. himself hath appointed degrees of Ministers in the Church, even amongst those which have a meditate calling; *ut concordia inter Ministros conservetur, &c.* that concord amongst Ministers might be preserved, and the works of their Ministry performed more easily and more decently. And after he hath specified the common duties both of Bishops and Ministers, he setteth down those which he thinketh are peculiar to Bishops, and to be executed by them, *viz. Excommunication, Ordination, and Confirmation.*

De minist. eccles. And with him agreeth the Divinity Reader at *Lavinge*, *Phil. Haylbrunner*, writing upon the first Epistle of St. *Paul* to *Timothy*: where he sheweth that the Apostle appointed *Timothy* to be *Bishop of Ephesus*; that accordingly *there are and ought to be degrees and orders of Ministers of the Church*: and having described the common duties likewise of all Ministers generally, he saith thus; *Episcopus, &c. Besides the said common Offices to Bishops was commended the publick oversight and government, so as it belonged to them to appoint fit Ministers for the Churches near them; also to hear the accusations and complaints which are made against the Pastors of their Churches, and to decide them, &c. Sic enim Paulus scribit Timotheo Ephesiorum Episcopo; for so Paul writeth to the Bishop of Ephesus, lay thy hands rashly upon no man, and against a Priest admit not an accusation, &c.*

Of the same judgement in like sort is *Egidius Hunnius*, the Divinity Professor at *Marpurg*, in his Commentarie upon St. *Paul's* Epistle to *Titus*. He affirmeth, that *the Apostle appointed Titus the generall Superintendant for the Government over the Churches of that large and noble Island of* Crete: *that his duty was to ordain Pastors in every Parish, and likewise to make Bishops: that the Bishop or Superintendant hath his Diocess, the Pastor his Parish or Church, as* Paul *commanded* Titus *to place Priests in every Parish: that thereby it appeareth God doth require that there should be orders and degrees amongst Ministers, ut alii præsint, alii subsint, that some may rule, and some obey: that this order is not newly devised, but received in the Church from the Apostles times: and that God himself made a distinction*

between

between Miniſters, and appointed degrees, and according to that he gave ſome Apoſtles, ſome Prophets, ſome Evangeliſts, ſome Paſtors and Doctors for the repairing of the Saints for the work and the Miniſtrie, and for the edification of the body of Chriſt. And again, upon theſe words, *A Biſhop muſt be unreproveable, &c.* he meeteth with the common objection for the Equality of Miniſters, becauſe every Miniſter is called a Biſhop ſometimes in the Scriptures, and ſaith, that *the word Biſhop, notwithſtanding it be oftentimes uſed by St.* Paul *for every Paſtor of the Church of God, who have a kind of overſight over their ſeveral charges, and ſo may* ſuo modo, *after a ſort be called Superintendents and Biſhops. &c. yet here it ſignifieth* κατ' ἐξοχὴν *primarios illos Eccleſiarum Paſtores, &c. Thoſe chief Paſtors to whom the overſight of the lives and manners of the other Miniſters is committed, whom, according to the force of the Greek appellation, we in theſe dayes doe call Superintendents.*

Hitherto then it appeareth (as I take it) what is both the practiſe of the Reformed Churches in *Germany*, and the judgement alſo of the chief learned men there ſince *Melanchthon* and *Bucer*'s times, concerning Biſhops or Superintendents, with their pre-eminence, charge and authority. Some there are, indeed, beyond the ſeas who (following the immoderate, proud and ſlanderous humour that *Melanchthon* and *Camerarius* ſpake of before) have uttered their great miſlike of the *Germane* Superintendents; and that with leſs modeſty a great deal then doth well become them. In reproof of one of them, *Gerlachius* a learned man of *Tubing* writeth in this ſort; *Licet titulos ordinum, &c. Although thou beholdeſt with diſdain (as it were from above) the titles of Orders, after the faſhion of Hypocrites and of the Annabaptiſts; yet with a vain perſwaſion of knowledge and fooliſh arrogancy, whereby thou contemneſt our Country-men in reſpect of thy ſelf, and doſt challenge eſpeciall knowledge to thee and thy fellows only: Plus turges quàm omnes Doctores & Superintendentes noſtri; Thou ſwelleſt more with pride then all our Doctors and Superintendents. And what cometh into thy mind that thou ſhouldeſt cavel at the degrees of Miniſters, as though it were not lawfull to ordain ſuch degrees for the building* Ger. in Hypetaſ. Dan. p. 30.

and government of the Church? Did not God himſelf in the Old Teſtament appoint a chief Biſhop, Prieſts and Levites? And in the New Teſtament gave he not ſome Apoſtles, ſome Prophets, ſome Evangeliſts, and ſome Paſtors and Doctors? Had not the Primitive Church accordingly Biſhops, Prieſts and Deacons? And again, a little after in the ſame book, *Whileſt thou a proud man girdeſt ſo often at the title Superintendent, I affirme that thou reprehendeſt the Apoſtle* Paul *himſelf, who hath given this name to a diſtinct order of Miniſters of the Church. And our Anceſtors following this Apoſtle have thought it meet that, for the edifying of the Church and for orders ſake, there ſhould be certain Superintendents, that is, Overſeers, not only of the flock, but of the Miniſters in like manner.*

Thus farre *Gerlachius*, who if he were in *England*, and knew into what an extremity the like perſons are grown unto in the ſame caſe amongſt us, it would peradventure move him: For now there is no remedy with our Miniſters of that conſort but they muſt all be equall; they cannot endure it (not the meaneſt of them) to have any of their own coat their Superiors. They are fallen into *the contradiction of Corah*, and doe tell both *Moſes* and *Aaron*, *that they take too much upon them.* All Paſtors (ſay they) are and ought to be of equall authority in their ſeverall Pariſhes, and no one to have power over another. Every Pariſh-Prieſt with them muſt be a Biſhop, and have as full juriſdiction in his Parochial Dioceſs, as it is lawfull for any Biſhop in the world either to have or to execute. For order ſake they are content, that in their Claſſical, Provinciall or National Aſſemblies, ſome one Miniſter be choſen from amongſt themſelves to be the Moderator for the propounding of matters and gathering of voices, &c. But his office and preeminence is to continue no longer then whileſt thoſe Aſſemblies laſt. Otherwiſe or for any further authority either of Biſhops or Archbiſhops (whether they have aboliſhed Popery, Reformed Religion, maintained the Goſpel, abandoned Superſtition, or whatſoever they have done or yielded unto,) they hold it altogether unlawfull; and doe rail againſt them all, and againſt their callings, and againſt all that defend them

Jude 11. Numb. 16.

them, and that with more then heatheniſh ſcurrility.

Cartwright is the chief man that began this courſe in *England*; and you ſhall ſee how pretily his Scholars follow him. *Archbiſhops and Biſhops* (ſaith he) *are new Miniſteries never ordained by God. The firſt ſtep to this kind of Biſhoprick began at Alexandria, and not at Sion. The name and office of an Archbiſhop is unlawfull, his function is of the earth, and ſo can do no good, but much harm in the Church: he is a knob or ſome lump of fleſh, which being no member of the body doth burthen it and diſgrace it.* Whereupon forth come his Scholars crying out amain, *That Archbiſhops & Biſhops are ſuperfluous members of the body of Chriſt; and that they maim and deform his body, making it by that means a monſter: That they are unlawfull, falſe, and baſtardly Governors of the Church: That they are the ordinances of the Devil: That they are in reſpect of their places, enemies of God: That they are pety Popes, Pety Antichriſts, Biſhops of the Devill, and incarnate Devils: That none ever defended this Government of our Biſhops, but Papiſts and ſuch as were infected with Popiſh errors: That the Laws that maintain the Archbiſhops and Biſhops are no more to be accounted of then the Laws that maintain Stews; and that the true Church of God ought to have no more to doe with them and their Synagogues, then with the Synagogue of Satan.*

T.C. lib 2 p. 438.
T.C. lib 2 p. 485.
T.C. lib. 1. p. 82, & 85.

Dem. mart, &c.

Ha' y' any work pag. 14, 15, 20, 21, 28. Udall dial. C. 1. D. 2.
Ha' y' any work.
Matheſ. 49. 34.
Matt. ſen. B. 4. C. 1.

All which Conſiſtorian and modeſt aſſertions, as well for the Equality of Miniſters as againſt the calling of Biſhops, being joyned together, are wholy oppoſite to all that which hitherto I have written touching this matter. Even as though they ſhould have caſt down their gauntlets, and proclaimed an utter defiance to all the Churches that ever were eſtabliſhed in the world for much above three thouſand years; the Churches whileſt the Law continued, the Churches in Chriſts time, the Churches in his Apoſtles times, the Churches throughout all Chriſtendome for a thouſand and five hundred years; againſt all the generall Councils, all the ancient Fathers, and all Eccleſiaſticall Hiſtories; againſt all the chief Reformers of Religion in this later age, againſt all the Learned mens judgments before mentioned, and againſt all the Reformed Churches

whereſoever in Chriſtendome, that either have Biſhops or Superintendents. God forgive them this great ſin of pride and preſumption, and deliver them out of the number of thoſe of whom it is ſaid, that their *mouthes ſpeak proud things*, that *they deſpiſe Government*, that *they ſtand in their own conceit*, that *they fear not to ſpeak evil of them that are in dignity and authority; and likewiſe of thoſe things that they know not*, that *they uſe ſwelling words of vanity*, that *they beguile unſtable ſouls*, that *they ſeperate themſelves from other*, and that *they have not the ſpirit*.

2 Pet. 2. Jude.

It will not ſurely ſerve their turns one day, to ſay that (in ſuch their willfull oppoſing of themſelves as it were againſt heaven, and in ſuch their outragious rayling and bitterneſſe againſt ſo holy a Calling) they followed certain of their brethren the Miniſters in *Scotland*, or in the Low-countries, or in *Geneva*. For in this ving they have exceeded them all, eſpecially them of the two Countries laſt mentioned. Maſter *Calvin* although after his reſtitution to *Geneva* he might be thought to have had ſome harder opinion of Biſhops then he had before; yet if you compare him with theſe fellows, you would think him an eſpeciall favourer and defender of them. He could well enough indure to uſe theſe honorable termes to Arch-Biſhop *Cranmer*; *Illuſtriſſime Domine, Clariſſime præſul & mihi ex animo reverende*: commending his authority, his wiſdome, and his integritie, and deſiring him to put them all in practiſe for the benefit of the Church. And in his Letter to the King of *Polonia* he ſheweth himſelf to be far from *Cartwright's* mind, *viz.* That *the Popes authority is more neceſſary over all Churches then the authority of an Archbiſhop over a Province, and that neither of them can diſcharge ſo great an Office*. For there, writing againſt the Pope, he propoundeth to the Kings conſideration the ancient form of Church-government by *Archbiſhops*; terming it *a moderate honor*, (meaning thereby, as I take it, the pre-eminence and authority which *Archbiſhops* then had,) as being limited for the execution of it within the compaſs of mans power: whereas the Popes pretended authority, being of ſo large an extent as comprehending the whole

whole world, could not poſſibly be executed by any man living.

But yet I am ſhort of Mr. *Calvin's* moderation in this matter: for diſcourſing of the ſtate of the ancient Churches, (before the time of Popery) of Biſhops, Archbiſhops, and Patriarchs, their authority and ſuperiority in their Circuits, Dioceſes and Provinces, he uſeth theſe modeſt ſpeeches: *Although the Biſhops of thoſe times did ſet forth many Canons, wherein they might be thought to expreſs more then is expreſſed in the Scriptures; yet they framed their whole Government according to the only rule of Gods word, with that caution, ut facile videas, nihil fere hâc parte habuiſſe à verbo Dei alienum, that you may eaſily ſee there was nothing almoſt in this behalfe diſagreeing from the Word of God. If there may be found any imperfection in the orders which they made, yet they endeavoured with a ſincere ſtudy to keep the inſtitution of God, from the which non multum aberrarunt, they ſwarved not much.* And a little after; *The Elders that were Miniſters of the Word, did chooſe one from amongſt themſelves in every City, unto whom eſpecially they gave the title of Biſhop, Ne ex æqualitate, ut fieri ſolet, diſſidia naſcerentur; leſt by Equality, as it uſually happenneth, diſſenſions ſhould ariſe.* As touching the beginning of this order, he agreeth with St. *Jerome*, that it hath continued in the Church ſince St. *Mark's* time: and (ſaith he) *that every Province had her Archbiſhop; that alſo in the Nicene Council Patriarchs were appointed, who were in order and degree above Archbiſhops: Id ad diſciplinæ conſervationem pertinebat; It did pertain to the preſervation of Diſcipline.* But this concluſion is yet more full, and differeth but a little (if it differ at all) from that which the learneder ſort in *England* doe now maintain with all Antiquity. For ſpeaking of the form of Government ſo framed (as is ſaid) in the Council of *Nice*, he uſeth theſe words: *Si rem intuemur, reperiemus veteres Epiſcopos non aliam regendæ Eccleſiæ formam voluiſſe fingere ab ea quam Deus verbo ſuo preſcripſit; If we look to the form of Government it ſelf, we ſhall find that the ancient Biſhops would not deviſe another form of Church Regiment, differing from that which God hath preſcribed in his Word.*

Cal. inſtit. lib. 4. Cap 4.

Ibid. ſect. 2.

Ibid. ſect. 4.

Ibid. ſect. 4.

And

And thus you may perceive what great difference there is betwixt our mens ſpirits and Maſter *Calvin's*; their outrage and his modeſty; their pride and his humility; their raſhneſs, ignorance and giddineſs, and his ſobriety, learning and judgement. The form of Eccleſiaſticall Government agreed upon in the Councel of *Nice* differeth not from that which God hath preſcribed: and who then but men that have ſhameleſs foreheads dare ſo encounter it? but it may peradventure be ſaid, that howſoever *Calvin* did carry himſelf in this cauſe, yet *Beza* is of another opinion.

Indeed he is ſo; but it turneth more and more daily to his own diſcredit. He ſucceeded Mr. *Calvin* in place, but neither in his Learning nor in all his Virtues. And I doe attribute it unto his want of judgement that he hath ſhewed himſelf ſuch a buſie-body where he had nothing to doe. It is chiefly he that hath ſet the pretended Reformers in this whole land ſo much agog againſt Biſhops, by his ſecret Letters, and other diſordered writings of incouragement unto them. And yet (forſooth) he can write to other men, and pretend the quite contrarie. Conſider the proceſs following, and then, if I be too blame thus to write of him, tell me of it.

Epiſt. 2. In one of his Epiſtles dated 1570. he affirmeth that *Archbiſhops and Primates are a ſhadow and image of the policy of* Rome: *that they are pety tyrants in reſpect of the Pope: and that although the names be never ſo antient, yet it ought to have been inquired whether it were lawfull to bring them into the Church, &c.* It had been a marvellous beneficiall matter to all poſterity, that *Beza* had been the commander at *Geneva* in the times of the Primitive Church, that ſo the learned and grave Fathers of thoſe ages might have inquired this point of him, and known his pleaſure.

In the year 1572. it ſeemed good unto him (as it hath been ſaid before) to write his Letter into this Iſland, to *Knox* the Reformer in *Scotland*, at what time the Biſhops there had received the *Goſpel* (at the leaſt many of them, as I think) though it would not ſerve their turn to keep them in their places. In which Letter, amongſt many other good Conſiſtorian documents,

ments, he writeth thus: *But I would have you and the other brethren to remember that which is before your eyes; as Bishops brought forth the Papacy, so false or counterfeit Bishops, the reliques of Popery, will bring in Epicurisme. They that desire the Churches good, let them take heed of this pestilence. And seeing you have put that plague in* Scotland *to flight, quæso, &c. I heartily pray you that you never suffer it again under any pretence or colour of keeping of Unity; which pretence deceived the ancient Fathers, even many of the best of them.* Epist. 79.

But lest any man should imagine that I doe *Beza* injury in applying his words to the purpose for the which I bring them, and that he writ not thus against such Bishops as did imbrace and maintain the true Religion which we all professe, but against Popish Bishops, *Cartwright* himself will clear both me and *Beza*'s meaning. For he (a man of the same spirit) hath brought both those places, & urged them for *Beza*'s judgement against our Bishops now in *England*. *Beza* (saith he) *is so farre from allowing Archbishops, that our kind of Bishops he calleth counterfeit Bishops, reliques of Popery, such as will bring in Epicurisme*: and so he proceeded on with the rest of *Beza*'s words to *Knox*, as before they are set down. But I shall not need to labour much upon this point. *Beza* will himself vouchsafe (you shall see) to deliver his minde as plainly as one would wish.

In his Treatise that he wrote into *Scotland* about the year 1579. of three sorts of Bishops mentioned in the third Chapter, *viz.* the *Bishops of God, of man, and of the devil*, he writeth thus (by no good direction, I am sure) of that ancient and the most godly Council that ever was held since the Apostles times, *viz.* the honourable Council of *Nice*: *The Nicene Council pretending ancient custome, confirmed the Patriarchship, and made away for the horrible Papacy of* Rome, *(sliding on,) and underlaid the seat for the Harlot that sitteth upon seven Hills.* And afterward, where Master *Calvin* spake, as you have heard, of the form of Church-government which was then concluded upon, *that it differed not from that which God had prescribed*, *Beza* is bold (if *Field* his Translator have deale well with him)

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to call it a *deviliſh Oligarchi*, making the Fathers of the ſaid *Council* to be the deviſers, or at leaſt the advancers, of the Biſhops of the Devil. Under which member of his diviſion he bringeth all the Biſhops in *Europe* (excepting his own parochiall Biſhops) notwithſtanding any Reformation of Religion whatſoever: and therefore adviſeth *all godly Princes, that at once they aboliſh them.*

Neither is he in effect any thing more gracious or bountifull to his ſecond ſort of Biſhops, the *Biſhops of men*. But before you hear his cenſure of them, you ſhall underſtand how he deſcribeth ſuch a kind of Biſhop. *The Biſhop of Man* (ſaith he) *brought into the Church by the alone wiſdome of Man, beſides the expreſs Word of God, is a certain power to one certain Paſtor above his other fellows, yet limited with certain orders or rules provided againſt tyranny. They which did bear this Office of Biſhop are called Biſhops in regard of their fellow-Elders and the whole Clergie, as watch-men ſet over the Clergie.* And I marvel why the Miniſters after the Apoſtles times ſhould not have as great need of ſuch watch-men as they had when the Apoſtles themſelves lived, who were then their watch-men by all their confeſſions.

But now let us ſee what *Beza* will doe with theſe kind of Biſhops. Surely by his adviſe down they muſt as well as the former, or, to uſe his Tranſlators phraſe, *they muſt be chaſed away*. And his chief reaſons are theſe, Firſt, becauſe, that *unleſs this root alſo be pluked up, it will come to paſs that the ſame fruit will ſprout and bud forth again*: Secondly, for that *Chriſt* (as he falſely ſuppoſeth) *hath ſhut this Superiority out of the Church*. And thirdly, becauſe (as he ſaith) *where the remnants of this Government by a few are not clean taken away, the word of the Lord is openly hindred*. He meaneth (I think) his counterfeit platform of Diſcipline, for the inordinate urging whereof ſome few diſordered perſons have been put to ſilence. But what hath he to doe with that? You ſee then the mans boldneſs, and with what preſumption he advanceth himſelf againſt all the Learned Fathers, againſt all the generall Councils, againſt all the flouriſhing Churches that have been in the world

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ſince Chriſts time, againſt the judgements of all the chiefe learned men (almoſt) of our age, and (that which is moſt with him) even againſt the judgement of his Superiour, Maſter *Calvin*, and you ſee alſo the pit and ſmoak from whence the Locuſts amongſt us of late years came, that with their venemous Libels and railing diſcourſes have infected the hearts of many good men with a diſlike of the holy calling of our Biſhops. That ſome have been miſ-led hereto fore with the violent ſtream of this Faction, I wonder not. But for my own part, I ſhall little pitty any of them hereafter, if when they ſhall ſee theſe things, they will notwithſtanding yield over themſelves to be ſeduced by ſo groſs, ſo palpable, and ſo childiſh illuſions; but eſpecially if they ſhall hear *Beza* himſelf begin to alter his mind, and to ſing a new ſong.

I will not affirm much for his alteration; but when he hath opened himſelf a little further unto you, account of him as God ſhall move your hearts. Surely he will not prove a man (in my opinion) for any to build their faith upon. In his confeſſion he once affirmed, that *the Conſtitutions of the ancient Fathers concerning Biſhops, Metropolitans and Patriarchs, their ſeats, limits and authority, were made* optimo zelo, *with the beſt zeal.* It was then, I truſt, a zeal joyned with knowledge. And having both ſuch zeal and ſuch knowledge, did they agree in the Councill of *Nice* upon ſuch a diveliſh Oligarchie? Beza Conf. ca. 5.

Of late years he hath written two or three Letters to the now Lord Archbiſhop of *Canterbury* with another manner of ſtyle then (I ſuppoſe) he would have done if he had thought him to have been the Biſhop of the devil. For thus he indorſed them, *Reverendiſſimo viro, & in Chriſto Patri, Domino Archiepiſcopo Cantuarienſi, ſereniſſima Regina Conciliario, & totius Anglia primati; to the moſt reverend man and Father in Chriſt, the Lord Archbiſhop of Canterbury, Councellor to the Queens Majeſty, and Primate of all England.* And one of them was thus ſubſcribed, *Amplitudini tuæ addictiſſimi in Chriſto,* Theodorus Beza, A. Sadeel, *nomine totius noſtri cœtus, nec non totius Eccleſiæ Genevenſis; Moſt addicted to your greatneſs.* Th. B. A. S. Beza & Sadeel to the L. Arch. 15. Sept. 1589.

in the name of our Assembly, and also the whole Church of Geneua. But it is of especiall consideration that he writeth in the other Letter.

It should seem that the said now *Lord Archbishop of Canterbury* hath written somewhat unto *Beza*, as concerning his ouer-busying of himself about our Church without any lawfull commission. And in defence of himself he answereth thus;

Beza to the L. Arch. of Cant. 8. Mart. 1591.

Ceterum, reuerende mi Domine, &c. But, my reuerend Lord, in that you thought it meete to moue vs in your Letters, that we should think well of that Kingdome, and likewise of your Church and the gouernment thereof; surely it troubled both me and Sadeel in some sort, in being greatly afraid lest any sinister rumours are brought to you of vs, or lest those things which we haue written of Ecclesiasticall policy properly against that Antichristian tyrannie, as necessity required, are taken by some in that sence, as if euer we had meant to compel to our order those Churches that think otherwise then we doe of it, and the gouernors of them, agreeing else with vs in the truth of Doctrine agreeable to the Word of God, and that except they followed our order, we accounted otherwise of them then their godlinesse and dignity and mutuall brotherhood doth require, &c. Farre be this arrogancy from vs. Quis illum nobis in ullam Ecclesiam imperium tribuit? Who doth give vs authority over any Church? Farre be it from vs that we should think (so the substantiall matters be kept) there ought nothing to be granted to antiquity, nothing to custome, nothing to the circumstances of places, times, and persons, &c.

Pag. 126. Again in his book against D. *Saravia*, hauing spoken of the tyrannie of Popish Bishops, he maketh this exception, *Nec tamen; But we do not therefore accuse all Archbishops and Bishops (now so called) of tyrannie: For what arrogancy were that? Nay so as they doe imitate the examples of the old holy Bishops, and endeavour as much as they can to reform the house of God so miserably deformed, according to the rule of Gods word, why may we not acknowledge all of them now so called Archbishops and Bishops, obey them and honor them with all reverence? So far we are from that which some obiect vnto vs most falsly and most impudently, as though we took vpon vs to prescribe to any Church, in any place,*

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our examples to be followed, like unto thoſe unwiſe men, who account well of nothing but of that which they doe themſelves. And to the ſame effect a little before. *If now the Reformed Churches of England, being underpropped with the authority of Biſhops and Archbiſhops, doe continue, as this hath happened to that Church in our memory, that ſhe hath had men of that calling, not only notable Martyrs of God, but alſo excellent Paſtors and Doctors: ſi manet ſane iſta ſingularis Dei beneficentia, quam utinam illi ſit perpetua, let her truly enjoy this ſingular bleſſing of God, which I wiſh may be perpetuall unto her.* Furthermore, it ſhould ſeem that *Zanchius* (as moderate & learned a man as ever favoured the pretended Elderſhips) was appointed ſome twelve or ſixteen years ſince, to draw a confeſſion of Religion for the Churches of *France* and others, as *Melanchthon* had done the *Auguſtan* Confeſſion for *Germanie*. Accordingly he drew it, and in the ſame, ſpeaking of Biſhops, he uſeth theſe words, *Non improbamus Patres, &c. We do not diſallow the Fathers, in that after a divers way of diſpenſing the Word and governing the Church they multiplied divers orders of Miniſters, ſeeing it was lawfull for them ſo to do, as it is unto us, and ſeeing it appeareth that they did it for honeſt cauſes, appertaining at that time to the order, decency, and edification of the Church.* And in the next article, *Hac ratione, &c. By this reaſon, viz. that the nurſeries of diſſenſions and of Schiſmes may be taken away, we think that theſe things which were ordained before the Councit of Nice concerning Archbiſhops, nay, as touching the four Patriarchs, may be excuſed and defended.* When this book was peruſed, and this clauſe found in it, then forſooth a deviſe was had for the ſtaying of it under pretence, that now it was thought more meet that there ſhould be a Harmony made of all the Confeſſions of divers Churches. But *Zanchius* himſelf maketh this the chief cauſe (if I underſtand him) why his booke did miſlike ſome of them, for that he had written, as before is mentioned, of Biſhops. For ſo he ſaith, *Magnus quidam vir, A certain great man* (meaning *Beza*, as it is ſuppoſed) *did write unto me of this matter as followeth. Your confeſſion was read by me and N. and others with great delight. It is written moſt*

Pag. 111.

Zanch. de relig. pag. 217.

Zanch. de Relig. cap. 25.

De Relig. p. 228.

learnedly, and in a most exquisite method, and (if you except that which you add towards the end, touching Archbishops, and the Hierarchie) mihi summopere placuit, *it pleased me exceedingly.*

Upon this occasion (as it seemeth) *Zanchius* printed his said Confession with certain Annotations. In the which Annotations he sheweth three reasons for his allowance of Archbishops and Bishops. The first is grounded upon the practise of the Primitive Church presently after the Apostles times; the second is, for that he thought it his duty, in the draught of his said book, to have regard to those Reformed Churches which retain both Bishops and Archbishops: and the third, because all the Reformed Churches generally, although they have changed the names, yet in effect they do keep the authority; as where they have *Superintendents* and *generall Superintendents*. *Nay* (saith he) *where these new and base Latine names are not admitted,* ibi tamen solent esse aliquot primarii, penes quos fere tota est authoritas, *yet there are in those places usually certain chief men that do in a manner bear all the sway.* But I pray you be pleased that I may deliver unto you the manner of his setting down of his first reason, and that in his own words; for they carry with them a notable condemnation of other mens great pride and rashness. *Cum hanc conscriberem Fidei Confessionem, &c. When I writ this Confession of Faith, I writ all the things in it of a good conscience; and as I believed, so I freely spake, the Scriptures teaching men so to do. And my Faith first of all and simply doth rely upon the Word of God, and then somewhat also upon the common consent of the whole ancient Catholick Church, if the same be not repugnant to the Scriptures. For I believe that what things were defined and received by the ancient Fathers assembled in the name of the Lord, with a generall consent of them all, and without any contradiction of the holy Scriptures, the same surely, although they be not of the same authority with holy Scripture, yet did they proceed from the holy Ghost. Hereof it cometh to pass, that those things which are of this nature, neither would I, neither dare I with a good conscience disallow them. And what can be shewed more certainly out of hi-*

storie,

stories out of the Councils, and out of the writings of all the ancient Fathers, then that those orders of Ministers of the which we have spoken, have been ordained and received in the Church by the general consent of all Christian Common-wealths? And who then am I that should presume to reprove that which the whole Church hath approved? This is true and religious humility.

Thus all grave and discreet godly men have ever written. Those that condemn all the learned Fathers that went before them, doe open a window to their own discredit by those that shall come after them. That which the godly and great Learned man ascribeth to the holy Ghost, and durst not with a safe Conscience reprove, every sawcie *Jack* with us, every ignorant dolt, and every *Bridewell* rake-hell dare disdain and condemn. Tell them of Fathers and Councils, they make but a mock at it.

But as yet you know not the cause why I have especially alledged all these things out of *Zanchius*. I will therefore now tell it you; and it is this. You have heard how *Beza* and some others disliked of *Zanchius* Confession, and wherefore. But now he is come about, and is grown to be fully of *Zanchius* judgement, if a man may believe him. For whereas Dr *Sarravia* had cited these places of *Zanchius* in the behalf of Bishops and Archbishops; Mr. *Beza* answered directly, that neither he nor his brethren do dissent therein from *Zanchius*, *à quo minimè certè dissentimus*. *Beza contra Sarav. pag. 181.* But I may not conceal this from you, that although *Zanchius* hath written so modestly of the callings of Archbishops and Bishops (as it hath been shewed) yet he rather fancied the new platform of Eldership: which *Beza* omitteth not to put *Sarravia* in mind of, when having yielded to *Zanchius* his said opinion of Bishops, he addeth other places out of him for his allowance of the Eldership; and then concludeth, *Si Zanchio assentiris, quæ dere contendimus?* If you agree with *Zanchius*, wherefore contend we? *Beza contra Sarav. pag. 184.* Whereby I observe into what a streight *Beza* is brought. For notwithstanding any thing that he hath written formerly against such Bishops and Archbishops as profess the Gospel, he can now be content to revoke it wholy, so as they at *Geneva* may hold

hold their Eldership. He hath so farre ingaged his credit for that kind of Government, as gladly he would preserve the reputation of it. But he seeth (I am perswaded) it will not be, and that the equality they have dreamed of tendeth to confusion, and therefore beginneth to retire himself from that conceit as well as he may. It is much (his former proceedings considered) that ever he could be brought to *Zanchius* moderation. But yet he cometh nearer unto us: for although his Bishop of man found so small favour with him before, as that he made him the root of iniquity, and needs he must be plucked up, yet now he is much more favourable unto him (if I understand him) and saith he calleth him the Bishop of man, *non simpliciter, sed comparate, not simply, but by way of comparison*, in respect (he meaneth) of his Bishop of God. Now he acknowledgeth him to have had place in the Church ever since St. *Mark's* time; and *that one was so chosen* (saith he) *certè reprehendi nec potest nec debet, assuredly it neither can nor ought to be reprehended.* Nay, he affirmeth, *justis de causis fieri debuit, that for just causes it was necessary, ut unusquisque, &c. presbyterio* [illegible] *esset & permaneret, that some one should be the Prelate over the Presbyterie*, (not for a day or an action, as *Cartwright* saith, but) *to remain and continue* allowing well of St. *Jerome's* reason why such a choise ought to be made, *viz. in remedium schismatis, for the remedy of Schisms.*

Beza contra Sarav. pag. 143.

Beza contra Sarav. pag. 153.

But one thing remaineth which passeth all the rest. You shall see that for all the former storms, *Beza* could be very well content at the length (if he might) to be in effect an Archbishop. Doctor *Saravia*, amongst divers other proofs for the calling and authority of Bishops, brings in order out of the Apostles Canons, so called because of their antiquity. First you shall see it, and then also hear Mr. *Beza's* judgement for the matter of it. *The Bishops of every Nation ought to know who is the chiefe amongst them, and to account him as it were their head, without whose allowance they ought to doe nothing of any moment, but every one those things only which belong to his own Parish, and the Villages which are under it. Neither let himself doe any thing without the knowledge of all. For so there*

Capon Apost. cap. 3.

shall

shall be concord, and God shall be glorified through our Lord in his holy spirit. Thus farre the Canon; whereof *Beza* writeth in this sort: *There is here mention made of him that was the chief amongst his fellow Bishops, who was afterward called the Archbishop.* And a little after, speaking of the same Canon, *Quid aliud hic statuitur, quam ordo ille quem in omnibus locis ecclesiis restitutum cupimus? What else is here appointed, than that order which we desire should be restored to the Churches in all places?* And is not the spiritual Government of *Geneva* as yet in her perfection? Have they rashly overthrown there such Offices of the Church as now they would gladly should be restored again? Those Churches that have followed *Beza's* humour, in the abolishing of their Bishops and Archbishops, may they not justly wish he had never been born? It is an easie matter to overthrow, but he and they all shall find it a most difficult thing to build up again. Have they pleaded so long for an equality amongst all Ministers, that now they can be content to be as it were the heads and chief over the Bishops within the same Countries.

Beza contra Sarav. p. 115, 116.

Ibidem.

Well the conclusion is this; either *Beza* wrote not the Epistles mentioned to *Duditius* and *Knox* (though he hath set them out in his own name;) or what he wrote in them against Bishops and Archbishops, he meant should be only extended against Popish Bishops and Archbishops (and then *Cartwright* hath done him great injury, in affirming that he meant our Bishops;) either he is not the author of the Treatise of the three sorts of Bishops, (albeit he calleth it *Scriptum meum, my discourse*, and saith as much in effect in his Annotations upon the Epistle to the *Philippians*;) or he supposeth in that Treatise that there were Popish Bishops and Archbishops before, and at the time that the Council of *Nice* was holden (when in all the world there was neither Popery nor Popish Bishop;) either he was ignorant that *Field* had translated the said Treatise into English, and that it was published amongst the brethren here, and held for currant doctrine; or, by his agreeing with *Zanchius*, by his writing as he doth to the now Lord *Arch-bishop of Canterbury*, by his allowing the choise of

Beza to Iam. Annot. Philip. 1. ver. 1.

one

one Minister to have a permanent office of Primacie over the rest, by his wishing the restitution of the orders mentioned in the Apostles Canons; by these things and the rest specified, (being throughly considered, as I said) he hath now altered his opinion, (whatsoever he hath written elsewhere to the contrary,) or else you must take him as you find him. For my part, I will think the best, and that he hath been formerly abused very greatly by slanderous reports, which caused him to write as he hath done.

But, howsoever this course against Bishops hath been carried on hitherto amongst them, God be thanked, for some amendment. And let us take hold of that which they have granted: You may be bold to build upon it for a truth, that they are so constrained to yeeld unto. And then to end this Chapter; For as much as God himself appointed an inequality amongst the Priests in the Old Testament, forasmuch as Christ, though he calleth himself a Minister to minister unto others, was yet the Master over his Apostles and Disciples; forasmuch as by Christs institution, and in his own time, the Apostles were superior unto the seventy Disciples; forasmuch as the Apostles, when the Gospel began to spread it self, appointed sundry *Timothies* and *Titus's*, to govern the Churches in diverse Countries and Territories; forasmuch as all the Ecclesiasticall Histories doe record the Superiority of Bishops, and doe set down the Catalogues of many of them, and which of the Apostles and Apostolical Bishops, and in what Cities and Countries they succeeded; forasmuch as all the ancient generall Councils, and all the ancient and Godly-learned Fathers, have allowed of Bishops, and of their superiority over the rest of the Clergie; forasmuch as Bishops have been accounted generally throughout the world to be the Apostles Successors, and have continued in the Church ever since the Apostles times; forasmuch as there was never any one of all the ancient Fathers, nor any learned man for 1500. years, but *Aerius* the Heretick, that ever held that there ought to be no difference betwixt a Bishop and a Priest, (I mean an ordinary Minister of the word) and that his opinion was imputed unto him 1200 yeers since by

Epiphanius

Epiphanius and St. *Auguſtine* for an Hereſie; foraſmuch as all the chief of the Learned men that were the principall inſtruments, under God, in this later age for the reſtitution of the Goſpel, allowed fully of Biſhops and of their authority, and would willingly have ſubmitted themſelves to their obedience, if they might have been received with any tolerable conditions; foraſmuch as all the Reformed Churches in *Germanie* that do imbrace the *Auguſtane* Confeſſion have (for the moſt part) their Superintendents and generall Superintendents, the ſame in effect with our Biſhops and Arch-biſhops; forasmuch as the chieſeſt of the *Germane* writers now living do juſtifie the calling and offices of their ſuperintendents & general Superintendents by the word of God; foraſmuch as none of later times ever condemned the calling and authority of ſuch Biſhops and Arch-biſhops as imbraced the Goſpell (for ought I finde) but *Beza* and his ſcholers; foraſmuch as *Zanchius*, a favorer of the Elderſhip equalitie, and now *Beza* himſelf joyning with him, do both of them confeſſe that the calling and authority of Biſhops and Arch-biſhops may be defended: that they did proceed from the holy Ghoſt, and that there is nothing more manifeſt in all the Eccleſiaſticall hiſtories, all the ancient Councills, and in the writings of all the ancient Fathers, then the allowance of them throughout all Chriſtendome; foraſmuch as *Beza* for his own part hath written ſo honorably to the now L. *Arch-biſhop of Canterbury*, and ſo generally of all our Biſhops now profeſsing the Goſpell, condemning thoſe of great arrogancie that ſhall preſume to ſpeak againſt them; foraſmuch as you perceive by *Beza's* confeſſion, that there ought to be Biſhops or Prelates, ſuch as were in the Church from S. *Mark's* time, for the avoiding and ſtaying of contentions and ſchiſms; and foraſmuch (I ſay) as all theſe particular points are in ſort, as you have heard, the moſt of them confeſſed, and the reſt by diverſe Learned men proved to be true, and ſo ſtill alwaies be juſtified, with as full conſent and authority as may ſatisfie any men either of learning or judgment: I ſee no reaſon why this Anabaptiſtical dream of Equality amongſt Paſtors ſhould not be ſent back to the place from whence it iſſued; why the urgers of it with ſuch

bitterness ought to be accounted otherwise of than hereby, I trust, you may see they deserve; why *Cartwright* and his libelling generation against the present form of our Church-government should be any longer indured, or why any calling in the world, next unto the calling of every *Moses* and Soveraign within their own dominions, should be more esteemed, cherished, reverenced or honored by all true Christians, then the callings, offices and authority of Bishops and Archbishops, having so general and continuall an allowance both of God himself, and of all godly and rightly zealous men, ever since there was any outward form of Church-government appointed.

CHAP. IX.

They disagree very greatly concerning Doctors.

IT is now become to be a received opinion, especially amongst those that desire to have the Kingdom of the pretended Elderships to reign over them, That S. *Paul* in the fourth to the *Ephesians* doth make the *Doctor* a distinct office from the Pastor, contrary to the judgement of S. *Augustine*, *Hierome*, *Chrysostome*, *Bullinger*, *Musculus*, &c. who make them but one office, even as feeding and teaching are all one. Of this device (for ought I do remember) *Calvin* was the first Author, whose conceit *Beza* followeth. And then it may not be marvelled though all the rest of that humor do faithfully imbrace it. Of this office our Reformers (almost all of them joyntly) do carry this resolute opinion, *That it is a distinct ordinance of Christ, to continue in the Church for ever; that there ought to be a Doctor in every Parish, wheresoever there is a Pastor; that the Doctor is one of the members of the body of Christ; that the Doctor is one of those Officers to whom the Government of the Church (by Christs appointment) is committed, and that, consequently, he hath by the same authority his place and voice.*

Trav. def. of disc. T. C.

voice in the Consistory, as well and by as good right as either the Pastor or Elder.

So as if there be any Reformed Churches in the world (where there are Pastors) that have not these Doctors, and which do not admit them to have any such authority, nor give them either place or voice in their Consistories, then surely all those and many such like speeches following do even as properly fall upon them as they do upon our Church, against the which they were first coined and uttered. *They refuse the ordinance of God: They deprive the Church of the free gift of Christ: They purpose not to have the Church flourish in true knowledge: They want some necessary gifts which are tied necessarily to that office. The knowledge of the Son of God being necessary to salvation, the means thereunto are absolutely necessary; which is the having of Pastors and Doctors, so long as men are subject to ignorance: The Church is miserably destitute that wanteth the Doctor. They cannot take away those ministeries that God hath placed in his Church. No Christian Churches ought to swerve from the Officers (he nameth Doctors) that God hath appointed: If they do, they maime the Church, they take away a member from the body of Christ, they maime his body and deform it.* Which, after the manner of their amplifications, is a matter of as great importance as the addition of any new Officers unto the Church, or unto the body of Christ, making it thereby both ways a Monster.

Learned dis. pa. 17, 18. T. C. l. 2. 465. 463. Def. of dis. p. 22. Def. of d s. p. 54. T. C. l. 1. Demonst. cap. 1. Mart. Thes. Godly ser. 40, 41 Def. of dis. p. 36.

There is a saying of *Will. Summer*, that whosoever pinched him he would be sure to strike him that stood next him. And I cannot more fitly resemble our Reformers rathness. Things go not here as they would have them, which pincheth them; and thereupon whilst they would be revenged upon those that hinder their plots, they (laying about them like mad-men) have struck one for another, and so (as in such cases it oft falleth out) have maimed very sore their next and best friends. For I do not remember that either *Geneva*, *France*, the *Low Countries*, or *Scotland*, do so account of Doctors as our men do. They reckon them not among those Officers that Christ hath appointed for the Government of the Church. They have

no places or voices, but of courteſie in their Conſiſtories; their Senates, or glorious body of Chriſt, is without them; and yet they eſteem of themſelves to be as perfect and entire bodies, as comely, and of as beautiful a ſtature, as our platformers (their ſcholars) can deviſe and counterfeit any. But hear their own words.

The Eccleſiaſtical diſcipline of *France* ſpeaketh in this ſort; Of the Conſiſtory. *The Elders and Deacons do make the Eccleſiaſtical Senate, wherein the Miniſters of the Word ſit as chief.* And after, thus of Doctors (as I take it) *The Profeſſors of Divinity may be admitted into the Conſiſtory.* Iris alſo thus decreed in the National Artic. 34. Council held in the *Hague* 1586. *In all Churches the Conſiſtory ſhall be compounded of Miniſters and Elders.* By Miniſters they mean Paſtors, as it appeareth there afterwards in the 74. The form, &c. printed 1584. Article. In *Scotland* likewiſe the managing of their diſcipline is wholly in the hands of their *Paſtors* and *Aldermen*. They make mention indeed of Doctors; but yet ſo as their Conſiſtories may be perfect enough without them. And I ſee no other office aſſigned there unto unto them, then to be Schoolmaſters, or to read Lectures in the Univerſities. I find it reRemonſt. p. 142. Cal. Inſtit. l. 4. c. 3. ſect. 4. ported in like ſort that at *Geneva Beza is both Paſtor and Doctor.* Futthermore *Calvin* is of opinion that *the Doctor hath not to deal with the adminiſtration of Diſcipline.* And it is apparent by the laws of *Geneva* and of that School, that (ſaving now it falleth out *Beza* is the Rector of the School) otherwiſe the Doctor, as Doctor (for any thing I find) is not of the Conſiſtory; at the leaſt I ſuppoſe that many are not. For Laws of Geneva. they ſay, that *As things are now diſpoſed, they comprehend under this title of Doctors, &c. the order of Schools, teachers of Tongues and of humane Sciences, as well as teachers of Divinity.*

Treatiſe of the Church, cap. 9. Nichon cap. 14. But *Bertrand* is plain and direct: *The Doctors charge* (ſaith he) *reacheth not to the charge of Government and execution of diſcipline*, &c. Again, *The Conſiſtory is compoſed, made, and conſiſteth of the Paſtors and Elders. Whereunto alſo are admitted and received the Doctors and Deacons, ſo far forth and in as much as they ſhall judge it to be expedient*, &c. *Sohnius* alſo ſaith,

Doctores

Doctores non habebant Eccleſia inſpectionem aut gubernationem, The Doctors had not the over-ſight or rule of the Church; but were like to the Catechizors and teachers of younglings, which were afterward appointed. *Danæus*, declaring that the adminiſtration of their diſcipline doth onely belong to their Paſtors and Elders, telleth us alſo (and that from *Geneva*) that for a need they may take Deacons into their Conſiſtories: but doth not once ſo much as name the Doctor to be a man worthy of any ſuch favour. *Pezelius* likewiſe ſendeth us word from *Newſtad*, that the *Doctors* office is not amongſt the ordinary functions which are to be perpetual in the Church; and that it *doth rather appertain to the Schools*. *Franciſcus Junius* (a principal Conſiſtorian) is alſo moſt reſolute, that the *Doctor* hath not to deal in the Eccleſiaſtical government, but onely in the Scholaſtical: and that his office is not otherwiſe an Eccleſiaſtical office, but as Schools are *Seminaria Eccleſiæ, the Seminaries of the Church*; and ſo School-maſters Eccleſiaſtical officers, *Whoſe duty* (ſaith *Bannoſius*) *is to teach youth, not as Paſtors do in their common language*, ſed Græco, Latino & Hebræo, *but in Latine, Greek and Hebrew*. And for any place in their Elderſhips, he aſſigneth them none, making *their Conſiſtories to conſiſt onely of Paſtors, Deacons and Elders*.

Ope. to. 1. p. 214.

Dan. Iſag. part. 3. cap. 54.

To. 7. bb pa. 257.

Eccl. li. 2. cap. 1, & 5.

De pol. civ. Dei, cap. 9.

Chap. 10.

Now if theſe things be true which here I have reported, is it not wonderful with what faces *Cartwright* and the reſt dare tell us ſo confidently of ſuch neceſſity of their pretended Doctors, as before I have noted? Do all the Reformed Churches which they bragg of dwell in ſuch darkneſs, as that they deform and maim Chriſts body, and know it not? Nay, peradventure if they be preſſed over eagerly with theſe examples and Teſtimonies, they will not ſtick to tell either *Geneva* or the beſt of them all another manner of tale. Where it is objected againſt the great neceſſity of Doctors, which is pretended, that ſome Churches have them not; anſwer is made, that *Sacraments are very profitable, and yet ſometime the Church cannot have them: and that, although they are not ſimply and abſolutely neceſſary to ſalvation yet ſo neceſſary they are, as the contempt and willful neglect of them is damnable*. And there is

D. of diſ. p. 69.

their

their answer: implying (forsooth) such a like necessity of these Doctors, as though none could be saved that contemned this fancy of theirs. Which answer is puffed up with an heretical humor of condemning all men that do withstand them, or if his dearest friend should speak for him, the best sense that it can possibly carry is this, That those who incounter with these Doctors are, in his opinion, but silly and ignorant persons. For otherwise, if they knew but as much as he and his companions do know, and should resist these Officers, there were then no remedy with them, by his divinity, but fall they must needs within the same danger that remaineth for such as contemn the holy Sacraments. So as if he escape the said imputation of that heretical humor of condemning, yet another mark thereof sticketh faster both upon him and his favorers then (I fear) they will easily shake off from them, and that is pride, and an over-weening of themselves and their own learning. But it is a shame that such insolency is not more carefully represſed. They have rashly written they know not what; and for their reputations (with most ridiculous obstinacy, even against Gods forbod, all the world in effect impugning them, yet) they will needs look bigg on the matter, and blush not. In their first Admonition, they themselves did most faithfully (after their manner) assure the high Court of Parliament, that *the Officers which had to deal in the Ecclesiastical discipline* (by them at that time urged so vehemently) *were Pastors, Elders and Deacons*: And after, *To these three jointly, the Ministers, Seniors and Deacons, is the whole regiment of the Church committed*. So as then these parochial Doctors were clean out of request. And is not this the *lightness* and *fleshly minde* which the Apostle renounceth, in that they come thus unto us with yea and nay?

Admon. 1.

2 Corinth. 1.17.

But as yet you see not all the uncertainties, follies, jars, squarings and contradictions which I finde about this matter. *Junius* saith, that of Doctors some were Prophets, and some were Doctors. *Beza* boldeth that S. *Pauls* meaning was to divide Prophets into Pastors and Doctors. Whose divisions or opinions cannot both be true, if the rules of division be duly

Eccle. pa. 95.

duly observed. For by the first every Prophet is a Doctor; and by the second, every Doctor is a Prophet. Furthermore, as *Junius* very cunningly will draw both a Prophet and a Doctor out of a Doctor, and as *Beza* wringeth the Doctor out of the Prophet; so *Travers* can fetch him out of a Bishop. *Of Bishops* (saith he) *some are Pastors, and some are Doctors.* By whose extraction every *Geneva* School-master (that teacheth but *petits*) is now become a Bishop. And peradventure I do espy his policy in it. *Def. of dis. p. 61.*

A great while it went unchecked amongst them for an Ecclesiastical Canon (as though the King of *Persia* had made it) that a Doctor was inferior to the Pastor, and to hold the second place. But since it was better considered of, and wisely foreseen that *Cartwright* and some others might more safely take upon them the office of Doctors then of Pastors (who are tied more strictly to the observation of divers ceremonies) they seem to me to be quite come about, and to assign the first place mentioned unto the Doctor; and so no marvel if they make him a Bishop. *The office of teaching* (saith the learned Discourser) *is the chief and principal office in the Church.* And afterward, *The office of a Doctor is to teach.* With whom the godly Sermoner seemeth to agree, when he saith, *Mans Soul hath two parts*, viz. *Reason, or the Minde; and the Heart, or the Affection. By the fall of* Adam *there is darkness in the mind, and rebellion in the heart. Now the Lord, to cure these diseases, hath given remedy to his Church; first, a Doctor to teach us, and then a Pastor to exhort us*, &c. And *Fenner* likewise doth place the Doctor before the Pastor. *Pag. 15.* *Pag. 73.* *Sacra Theolog. Pag. 275.*

But of this matter I have no great regard: whether soever goeth first, as proud commeth after. And peradventure they have some way to shift it. I will not therefore stand greatly upon it: especially having some other of their Doctoral points to advertise you of, which are of greater importance. For as yet they are not agreed (for any thing I can find) whether their Doctors in that they are Doctors be Ministers, to take (as we commonly speak) the cure and charge of Souls upon them in particular Parishes, or not. In the whole Treatise of

the Discipline of *France*, the rules and orders set down for making of Ministers do belong altogether unto such as our men tearm Pastors: And the same course is also held in the Service-book of *Scotland*. But most plain it is in the general Synode of the *Hague* (*viz.* that Doctors are not such Ministers) where having set down (after the newest fashion) the four Functions left us (as they say) by Christ, *viz.* Pastors, Doctors, Elders and Deacons, it presently followeth in this manner; *Nemo sine legitima vocatione*, &c. *No man ought to take upon him to preach or administer the Sacraments without a lawful calling, although he be a Doctor, an Elder, or a Deacon.* Whereby it appeareth (as I said) that their Doctors in some places beyond the seas are no Ministers, without some further calling. And yet our English Reformers are generally of another judgement, making Ministers of the Word to comprehend as well Doctors as Pastors; as it appeareth in all their several Treatises. I will not quote any other places than their subscribed new draught of Discipline, and their Captains resolution, that the Officers mentioned *Ephes.* 4. were all of them assuredly Ministers of the Word.

Art. 3.

Dis. Eccles. sac. cap. 1. &c.

Dis. Eccles. sac. cap. 1. *T. C. l.* 1. *pag.* 85. &c.

Lastly, if they should be able in time to compass this point, that their Doctors by virtue of that calling might go for such Ministers; yet a new controversie thereupon ariseth not inferior to any of the rest, *viz.* whether it appertaineth to these kind of Ministers of the Word to be Ministers also of the Sacraments. *Calvin* thinketh that this is a part of the difference between the Pastor and the Doctor, *Quod Doctores nec disciplinæ nec Sacramentorum administrationi præsunt*; *That Doctors have neither to deal with the discipline, nor with the administration of Sacraments.* But *Cartwright* (little esteeming *Calvins* judgement in this matter) is most earnest to the contrary; who grounding himself (as he would seem) upon divers reasons, examples and authorities, giveth out these Oracles: *The Ministers of the Word and Sacraments cannot be pulled in sunder: It is a perpetual ordinance, that the same should be the Ministers of the Word and Sacraments.* These words are plain enough to express a mans mind. But you may

Inst. lib. 4. *cap.* 3. *sect.* 4.

T. C. l. 1. *p.* 139.

not

not give any faith unto him, for (as I suppose) he hath altered his judgement. And yet if you will peruse the place, you shall not find him more peremptory in any one point throughout all his writings.

In the new draught of Discipline (whereunto he hath subscribed) it is thus defined, *The Church-officers are first the Ministers of the Word, &c. And those are Pastors, qui doctrinam & Sacramenta administrant, who administer doctrine and the Sacraments; or Doctors, qui versantur in sana doctrina docenda, & convincendis erroribus; who are occupied in teaching of wholesome doctrine, and in confuting of errors.* And thus his second sort of Ministers of the Word is quite debarred and cut off from the administration of the Sacraments. Not to gratifie, I suppose, either *Calvin* or the truth; but because it concerneth most their own present estate. For as the Doctor, for their sakes, began to be advanced a step higher than he was before: so is he now likewise (as I imagine) in the same respect disburdened of that base office. They can finde in their hearts to preach; but urge them to administer the Sacraments, and their common answer is this, We have nothing to do with that duty; it belongeth to the Pastors, and we are Doctors. The matter is, they will not observe the orders of the Church in the administration of Sacraments: whereupon it is now come to pass, that there may be certain Ministers of the Word who have not authority to administer the Sacraments. But let them go. They have not *written truth in the tables of their hearts*, and therefore she hath forsaken them. Proverb. 3. 3.

Chap. X.

Their Aldermen must be men of good calling.

As concerning the number of these pretended Rulers, there will be a more fit place to speak of that hereafter. Now you shall first know what manner of men they must be. In most Parishes of *England* no doubt but the brethren must content themselves with very mean fellows, Husbandmen, Taylors, Butchers, Carpenters, Shoomakers, Thatchers, Dawbers, and such like. Indeed at *Geneva* they stand it out: For there having twelve in number, they must all be men of state, *viz. Two of the Lords of the little Councel; four of the Councel of threescore, and six of the Councel of two hundred.* Which policy pleaseth the Ministers there so greatly, that (to their commendation be it spoken) they wish the like order to be observed in all places as neerly as may be. M. *Beza* speaking hereof, saith, *That there must be consideration had, that Princes, and Noblemen, and such as have authority, be chosen to be of the Seigniory: Who being so chosen* (saith *Cartwright*, and his *Demonstrator*) *if they should disdain to joyn in consultation with poor men, they should disdain not men but Christ himself.* According to some proportion of which precept (as I judge) the said *Cartwright* in another place affirmeth, that it is the *practice of the Churches reformed* (after his fashion) *to choose such Elders as are able to live without charging the Church any whit.* So that, as near as they can, they will have the chiefest and the richest to be their Elders; that so the honourable estate of the Ministers might shew it self with greater glory. For, as it is set down in the seventh *Genevian* Article, *In case one of the two Lords of the Council chosen should then also be a Syndick, yet he must not be in the Consistorie, but as a common Elder, to govern the Church with the rest of the companie*: Yea and which is more, *Every such Officer is to be continually resident upon his charge*

Lawes of *Geneva.*

Epistle before *Helvet. conf.*

Lib. 3. pag. 70. Demonst. c. 14.

T. C. lib. 1. pag. 179.

Demonst cap. 1. Def. of Eccles gov. 141.

charge, and that in his own person. What, not a Substitute to be admitted for a Nobleman? It is well. Then Kings, Princes, Magistrates, Lords and Gentlemen, look well to your charges. Mark (if it please you) how you are ranged, and give place to your betters. For (saith *Danæus*) *Your degree or kind, longè est dissimile ac inferius ordine Pastorum, is farre unlike and inferiour to the order of Pastors. You are but made their assistants, as the 70. were to Moses, Ergo quæ inter ejusdem Collegii & Curiæ assessores, sive consiliarios, & ipsum præsidem differentia est, eadem est inter Presbyteros & Pastores ejusdem: And therefore know this, that there is as much difference betwixt you and the Pastors of your Consistorie (wherein you serve) as is betwixt a King and his Councillors.* Fie upon superiority (may these Ministers say, fie upon it. Indeed *we* (saith one of them in effect) *do rest, not in names carrying shew of worldly rule and lordly commandement, &c. but of service, guiding, leading, overseeing, directing, and such like.* Which maketh me to remember the Frier in *Chaucer*, that desired *of the Capon but the liver, of a white loaf but a shiver, and after that a rosted Pigs head: but for him he would not any beast were dead.* They will seek to be no higher than to be above Princes: They will take nothing upon them (men of great humility) but even to be guiders, leaders, overseers, and directors. And as for names of any great shew or honor, they care not for them; so they may have but only the estimation which is due to men that have such vain titles. Even *Chaucer's* Frier, up and down. But what names will please them? You shall find that after a sort in the next Chapter.

De. Eccles. c. 10.

Des. of Eccles. gov. 60.

Chap. XI.

Their disagreement about the Name of their ruling Associates.

You must not think but that in agreeing by what Name their pretended Governours must properly be called, they will be very curious. For in Christening but of private persons, their new Discipline provideth that no names be given, *quæ Paganismum vel Papatum resipiunt*, which smel either of Paganisme or Popery; *but such especially as are in the Scriptures.* And therefore for *Robert*, *Alice*, and such like, some of them (as one noteth) have devised these names for their Children, *The Lord is near*, *More trial*, *Reformation*, *Discipline*, *Joy again*, *Sufficient*, *From above*, *Free gift*, *More fruit*, *Dust*: names in our English phrases not very usuall, or oft found in the Scriptures. As if, for example, where we read *Adam knew Eve*, *or Cain killed Abel*; we should say after their fashion, *Red knew living*, and *Possession slew vanity*. If they should translate the Scriptures, they would doe it (as it seemeth) very properly. But now, if in a matter of so little weight (in respect of that I have in hand) they have thus bestirred themselves, and that with so great discretion; you must think that for their Aldermen (the sinews of their own strength) they have left no one corner in their heads unsearched, to set them out to the world in their best colours: indeed every man (almost) as his fancie hath led him. By that which hath been said already in the sixth Chapter, it followeth consequently that, if upon their agreement together (which I never look for) it happen, that their pretended regiment shall be called *Synedrium*; then their new *Aldermen* whether they be Princes, Magistrates, Lords, Gentlemen, or (where they want) Coblers, Tinkers, Brokers, Tapsters, they must be called as I suppose *Synedrians*: if Councel, then Councellors; if Consistorie, then Consistorians; if Eldership, then Elders; if Assembly, then Assemblists; if Deaconship, then Deacons; if Church,

Church, then Churchians; if Senate, then Senators; and if Synagogue, then Archisynagogians.

To these also may be added some other: so as you will content your selves to see some little more crossling. *Presbyterorum proprio Christianis vocabulo comprehendi Pastores & Doctores nemo nescit; No man is ignorant* (saith *Serranus*) *that amongst Christians this word* Priest *doth properly signifie a Pastor and Doctor, that is, Ministers of the Word.* Nay, saith *Cartwright*, in effect, that is a lie, by your leave. The name of *Elder most properly agreeth to those which have the government only.* And *Travers* his Schollar will not shrink from him an inch. *Those Elders* (saith he) *which only rule proprio nomine Presbyteri appellantur; if you will speak properly, are to be called Priests, or Elders.* I think he meaneth amongst Christians. It seemeth also that they be called not simply Elders, but Elders of the people. For *Beza* is resolute, that, *adjecto epitheto, the rulers in the Synedrion or Consistorie had this addition to their names, to be termed seniores populi, Elders of the people.* With whom notwithstanding his credit, another incounteth (a *Buzzard* in respect, but yet a fellow as confident as *Beza*, saying) *Seniores populinon erant ex ecclesiastico Synedrio, sed ex civili; The Elders of the people were not of the Ecclesiasticall Senate, but of the Civil.* By whose judgement then our Elders may not have that epithet which *Beza* affirmeth was due unto them.

Serranus To. 4. cont. Iesu. p. 118.

Lib. 3. pag. 33.

Dis. Eccles. pa. 124.

Annot. Matth. 16 21. & 26. 25.

I. B. polit. p. 100.

Besides, if we shall believe *Beza* and *Cartwright*; *&c. these Elders are commended unto us in the Scriptures under the name of Bishops, and so we may call them.* From whom *Travers* (if he be the Author of the Defence of the Ecclesiasticall government, and of the book of Ecclesiasticall Discipline) first dissenteth; and then secondly also from himself. For in his said Defence he is most peremptory, and bringeth divers reasons for it, *viz. That ruling Elders are not comprehended under the name of Bishop:* and yet in his other book he saith generally of all their Elders, both Ministers and Rulers. *They are said ποιμαίνειν, ἐπισκοπεῖν, to govern, rule, and oversee.* Now if their duty set down in the Scriptures be ἐπισκοπεῖν, their office is surely ἐπισκοπὴ and the word ἐπισκοπὴ must

Annot. Phil. 1. 2. Act. 20. 28.

T. C. Counterp. 169.

Def. pa. 61, 62.

Dist. 122.

must needs comprehend them as well as the Ministers of the Word.

But that I may omit their thwarting, thus the stream runneth from Cartwright and Junius fountains: *The titles of Christ's Vicars, and of good Prelates do both agree* (saith Cartwright) *unto the Elders which only govern.* And Junius thus in effect; *The Scriptures do call both Ministers and Elders indifferently,* (*sometimes Prophets,* (as, *the spirits of the Prophets are subject to the Prophets:*) *Sometimes, Episcopus id est, inspectores,* * *Bishops, that is, Overseers* (as, *Take heed to your selves, and to all the flock whereof the Holy Ghost hath made you overseers, to feed the Churches of God, &c.*) *Sometimes Rulers, or Labourers and Rulers* (as, *We beseech you, brethren, that you know them which labour among you, and are over you in the Lord*) *Sometimes ductores seu duces, Leaders or Captains,* (as, *Obey them that have the oversight of you, and submit your selves, for they watch for your soules, as they that must give account, &c.*) *Sometimes Pastors,* (as, *He therefore gave some to be Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers:*) *Sometime Elders* (as, *When they had ordained them Elders in every City, &c. Sometimes* λειτουργὸς, *Ministers,* (as where Paul *saith thus of himself, That I should be a Minister of Jesus Christ toward the Gentiles, ministring the Gospel of God, &c.*) *Sometime* ὑπηρέτας *Ministers,* (as, *I am Paul whom thou persecutest, but arise, and stand upon thy feet, for I have appeared unto thee for this purpose, to appoint thee a Minister, and a Witness both of the things which thou hast seen, and of the things in the which I will appear unto thee:*) *Sometime Deacons, that is Ministers,* (as, *Who is Paul? Who is* Apollo? *but the Ministers by whom ye believed, &c.* And again, the same Junius, in the book before noted, of both their kinds of Elders, *Sunt sal terræ, sunt lux mundi in sua Ecclesia singuli; They are the salt of the earth, they are the light of the world, every one of them in their several Churches.*

Lib. 3. pa. 34.

Eccles. lib. 2. cap. 2.

1 Cor. 14. 32.
Act. 10. 28.
* Phil. 1. 1.
1 Tim. 3. 2.
Tit. 1. 7.

1. Thes. 5. 12.

Heb. 13. 17.

Ephes. 4. 11.

Act. 14. 23.
Rom. 15. 16.

Act. 26. 16.

Eccles. p. 119.
Matth. 5. 13, 14.

If *Augustine, Ambrose, Jerome, Chrysostome,* and all the rest of the ancient Fathers were now alive, and should understand to what purpose these Scriptures were thus alledged; would they

they not wonder that ever any man ſhould live that durſt with ſuch boldneſs and ſo little ſhew of truth ſo abuſe the Word of God, themſelves, their Readers, and all the world? Nay, I am perſwaded that if Mr. *Calvin* himſelf (that firſt deviſed theſe Officers were now alive, he would be greatly aſhamed of this corruption, and ſo notorius an abuſe. But God hath deale with them already according to his wonted cuſtome in ſuch a caſe. For they are wonderfully divided, and do confound themſelves in their expoſitions of the ſeveral places; as when I come unto that point it ſhall in ſome ſort appear.

But of all theſe confuſed number of Names for their Elders, if I were asked upon which I gueſſed they would in time moſt properly inſiſt, I fear it will prove to be that of Arch-ſynagogians, or of Arch-rulers of their ſaid government, deduced, as they confeſs, from the Synagogue. For (ſaith the Counterpoiſon) *God hath ordained for the rulers of the Synagogue Church-rulers, or Elders.* Likewiſe *Cartwright, The chief of the Synagogue are the ſame which we call Elders, and ancients of the Church.* And *Beza* alſo, *Archiſynagogi dicuntur, qui particularium Eccleſiarum negotia adminiſtrabant, & propterea cenſentur Eccleſiæ nomine, Mat.* 18. 17. *They are called Arch-rulers of the Synagogue, who did manage the affairs of particular Churches, and are therefore in Matth.* 18. *termed by the name of the Church.* But the ſaid *Cartwright* paſſeth on: *Their Synagogue* (ſaith he) *being the ſame that our Churches, in every one of them, being not one, but many Princes; the urging of that example bringeth divers chiefe governors, or Arch-biſhops, into every particular Church.* His meaning is (as I take it) that if they be urged to farre, and ſo conſtrained to ſpeak their conſciences (which peradventure as yet they would be loth to do) they muſt then of neceſſitie deale plainly with us, and tell us roundly, that all the Elders which they look for (eſteem them as we liſt, that have no ſuch divine inſight into them) they are indeed, and muſt be, our chief Governors, our Arch-biſhops, and our Princes.

Counterp. p. 12.

Lib. 2. pa. 444.

Lib. 3. pa. 637.

Surely ſuch artizans and mean perſons as ſhould occupie theſe rooms in moſt Pariſhes, if they had their platforme, might well

well have been contented with his former titles given unto them, of Chriſts Vicars, and Gods Prelates, though they had wanted theſe. But it would be remembred, that if ſuch as are under the Miniſters, be of this great honor; what are we to think of the Miniſters themſelves, that are ſo farre above them? I had forgotten to tell you how *Cartwright* affirmeth, though falſly, that *the word Prieſthood is ſometime taken in the Eccleſiaſticall writers for this kind of Elders.* Whereby I conjecture that their grand Paſtors, (eſpecially in ſuch Cities as have many Pariſhes under one Conſiſtorie,) muſt be, if not *ſummi ſacerdotes, the High-Prieſt*, yet at the leaſt *principes ſacerdotum, the Princes of Elders*; or rather, *reges regum, Kings of Kings.*

Lib. 2. pag. 370.

But by what titles they will maintain their own great preeminence above their Elders, I do not greatly regard it. This is ſtrange, that after ſo many diſputations, and libels againſt the names of our Archbiſhops, to prove them Antichriſtian or unlawfull, (we having but two of them in all *England*) they would now (if they might be ſuffered) impoſe upon us ſeven or eight Archbiſhops in every Pariſh. What a wringing and wreſting is there of this word Ἀρχὴ, by *Beza, Cartwright*, and others; as being for *the imperiouſneſs of it unmeet to agree with the Miniſters of the Goſpel?* And yet now their new deviſed Elders (worthy men for the moſt part, I warrant you) may every one of them lawfully be called an Archbiſhop. I would gladly know for my learning, why Ἀρχὴ, joyned to this word Biſhop, ſhould be rather an unlawfull name for ſome Miniſters, than when it is joyned to all their own Synagogians or Church-rulers? They that dare propound ſuch ridiculous things as theſe are, and defend them, may ſay and maintain what they liſt. Shoemakers, Penterers. Barbers, Pinners, Pointers, and Painters, (being choſen to be of this Synagogue) to become preſently thereby our Paſtors, Leaders, Watchmen of our Souls, Chriſts Vicars, Gods Prelats, Biſhops and Archbiſhops continuing their occupations, and having nothing to doe with the Word and Sacraments, would have been accounted by all the ancient Fathers to have been rather the conceit of ſome frantick madmen, than of any that had either learning or judgment.

Annot. Act. 13. Lib. 2. pag. 507.

CHAP.

CHAP. XII.

They cannot agree where to finde their Elders Qualities described.

I Think it can hardly be shewed in the Scriptures that God himself did ever ordain any speciall Officers, either Ecclesiasticall or Civil, but he likewise appointed what manner of men they should be in respect of their abilities and virtues, for their faithfull discharging of them. Which maketh me more than to suspect these pretended Elders for all the out-cries made in their behalf, to be indeed but counterfeits, in that they cannot agree among themselves where they are described. The form of Prayer made at *Geneva*, and practised in *Scotland*, and with divers alterations offered not long since to have been (by Parliament) established in *England*, and others that follow them do thus describe them: *The Elders must be men of good life and godly conversation, without blame and all suspition, carefull for the flock, wise, and above all things fearing God.* *Learned dis. pag.*

And for all these Qualities the chief place alledged (as I think) is out of *Numbers*; where it is said *that God appointed Moses to choose 70. men of the Elders of Israel, to bear the burthen of the people with him*: which *Moses* having performed, the Lord, according to his former promise, *took off the spirit which was in* Moses, *and put it upon the 70 ancient men, and when the spirit rested upon them, they prophesied, and did not cease.* Out of which words I find nothing for them, except they will have them Prophets. But I do here dispute nothing, let them speak for themselves. Wel surely then, saith a discoverer of untruths that came lately from *Scotland*, *They are ignorant of the cause of Christs government, that will affirm these were Ecclesiasticall Officers. The very place it self, and all the circumstances thereof do prove them Civil. And where it is said that the seventy Elders prophesied, it can no more prove them to belong to the Government of the Church, then the like gift bestowed upon Saul can make him a Church-officer.* *Numb. 11. 16, 17, 24, 25.* *Pag. 8.*

Bannesius, he relieth not upon the book of *Numbers* for this matter; but if you will be content with *Exodus*, he can fetch them thence with a wet finger: marry you must have it by way of collection. *Siex præcepto Domini, &c. If by the Lords commandement the Governors of the Common-wealth of the Hebrews were men of courage; fearing God, men dealing truly, hating covetousnes; multo magis tales esse debent Presbyteri, &c. much more these Elders ought to be such valiant men* in good time. And other places out of the Old Testament for this purpose he nameth not any: which sheweth he was brought to a very low ebbe.

There is a description of the visible Church, which (they say) was printed at *Rochel*, wherein these Elders are thus described; *They must be of judgement and wisdome, endued with the spirits of God, able to discern between cause and cause, between plea and plea, &c.* And to that end, besides the place of *Numbers* mentioned, they quote another out of the *Chronicles*, where *Iehoshaphat* speaking of the Judges of the high Court for all causes at *Jerusalem*, saith, *Thus shall ye do in the fear of the Lord, faithfully and with a perfect heart: and in every cause that shall come unto you from your brethren that dwell in their Cities, between blood and blood, between law and precept, statutes and judgements, ye shall judge them.* Where I note the wariness of these fellows, in attributing unto their Elders Commission to discern between cause and cause, plea and plea; that they leave out purposely *between blood and blood, &c.* For the which *Beza* will not give them any thanks at all, having devised a trick (as after it shall appear) how they may deal in those matters as well as in the other. Indeed in all alike. But this place rather serveth to shew their opinions, what causes the Elders are to be judges in, then to describe their qualities, otherwise then that they must be faithfull men. They will play small play before they will sit out. And thus you have what they bring to this end (for ought I find) ought of the Old Testament, with such good agreement as hath been declared. Which causeth me to imagine that the Lord never thought of any such Officers in the time of the Law. For if he had, *Moses* surely

2 chron. 19. 9, 10.

ſurely (in mine opinion) would have deſcribed their Qualities, as well as he did the ſeventy Judges and other Officers (to divers purpoſes) by him appointed, and not have left them (eſpecially ſuch noble Prelates and Cherubins) to be deſcribed in this ſort, but I, miſſe I, by gueſs.

But peradventure there are more pregnant places in the New Teſtament, to ſupply ſome want in *Moſes*, whereupon they do jump with one conſent and good agreement together. I would be glad to ſee that: but he liveth not, I am perſwaded, that ſhall ever ſee it. When proud men diſſent, they are hardly reconciled in matters of wit and learning. Let us trie them.

The Qualities required to be in an Elder are ſet down by the Apoſtle in the Epiſtle to Titus (ſaith *Bannoſius*) and ſome others, in theſe words, thus in effect: *An Elder muſt be unreproveable, the husband of one wife, having faithfull children, which are not ſlanderers of riot, neither are diſobedient; not froward, not angry, not given to wine, no ſtriker, not given to filthy lucre; but harborous, one that loveth goodneſs, wiſe, righteous, holy, temperate, &c.* Nay, (ſaith *Calvin*) though there be two kinds of Elders, yet *contextus ſtatim oſtendit, hic non aliter quam Doctores intelligi, hoc eſt, qui ad docendum ordinabantur; The Text doth ſhew, that here no other are to be understood but Doctors, that is, thoſe that were ordained to teach.* With *Bannoſius* agreeth *Junius*, and with *Calvin Cartwright*. So that as yet we have no certainty. But let *Beza* be heard, and then all ſhall be well. You ſhall hear both *Beza* and *Junius* joyntly. They are out of all doubt, that where the Apoſtle in his Epiſtle to *Timothy* doth deſcribe the Qualities which are required in a *Biſhop*, there alſo and in the ſame words he ſetteth out the Elder in like manner: *For that the word* (Biſhop) *doth comprehend in that place both a Miniſter of the Word, and the ruling Elder alſo.* Now then we have him: and becauſe we have been ſo long ſeeking for him, you ſhall have him at large according to theſe mens opinions. *He that deſireth the office of a ruling Elder, deſireth a good work. A ruling Elder therefore muſt be unreproveable, the husband of one wife, watching, ſober, modeſt, harborous, apt to teach, not given to wine, no ſtriker, not given to filthy*

D poſit. 71.

Tit. 1. 6, 7, 8.

Cal. in Tit.

Eccl ſiaſt. pag. 64, 68.

T.C. lib. 3. p. 55.

Junius Eccleſiaſt. 68.

Beza annot.

1 Tim. 3. 1.

1 Tim. 3. 2. 3, 4, 5, 6, 7.

lucre, but gentle, no fighter, not covetous, one that can rule his own house honestly, having children under obedience with all honesty: for if any man cannot rule his own house, how shall he care for the Church of God? He may not be a young Scholar, lest he being puffed up, fall into the damnation of the Devill. He must also be well reported of, even of them that are without, lest he fall into rebuke and the snare of the Devill. There is not a Shoemaker in *Geneva* but he is such a one, ye may be sure: and in *England* you may have a dozen of them in every Parish.

But may we now indeed rest in these mens opinions? Doe what you list. But *Calvin* and *Travers* are directly against them. For *Calvin* never comprehendeth the only ruling Elder under the word *Bishop*: and upon this place of *Timothy*, he maketh Pastor and Bishop words of one signification, as he doth also upon the 1. to the *Philippians*, and the first to *Titus*: which quite excludeth this counterfeit Elder from shrouding himself here under the *Bishop*. With *Calvin* also agreeth here-in our paragon *Travers*, even in all the places cited: as likewise the Author of the Defence of Ecclesiasticall Discipline (whether it be *Travers* or not) saying, *They cannot be here contained under the name of Bishops.*

Disc. Eccl. fol. 57, 58, 65. and 101. pa. 61.

And where shall we then finde them? It is a plain case (saith *Travers*:) where should we finde them, but where they are? *They are contained in that Epistle to Timothy, under the name of Deacons.* Nay, saith Master *Calvin*, where Saint *Paul* speaketh of Deacons, *quod alii ad Presbyteros referunt Episcopo inferiores, caret fundamento*; in that some referre it to Elders that are inferior to the Bishop, it wanteth a foundation, *Restat ut Diaconi non intelligamus, quorum mentionem facit Lucas Act. 6. 7. Suntque curam pauperum habebant.* It remaineth that we understand those Deacons of whom mention is made *Act.* 6. 7. And those were they that had the care of the poor committed unto them. But now cometh in Master *Cartwright* on the behalfe of his Pupil *Travers*, saying in effect, It is true that *Calvin* was a learned man in his time; but yet herein *Travers* doth seem to be of the sounder opinion. These be his words: *In the word Deacons (as it is well observed in the Book of the Discipline of England)*

Ibidem.

lib. 3. pag. 341.

land) the Apoſtle comprehendeth both the Elders, and thoſe which had the Almes to diſpoſe. Indeed Maſter *Cartwright* is a fellow for a dead lift: For if I underſtand him well, he will have his Elders deſcribed both under the names of Biſhops and of Deacons; as though they were a third thing compounded of them both. *I have ſhewed* (ſaith he) *that both they and their office be there, which is the ſame with the Biſhops, that only of teaching excepted.* But *Junius*, when he ſorteth them with the Miniſters of the Word, leaveth not out that point as impertinent to them, but maketh them *Didactos, apt to teach.* From whom (as I take it) *Beza* diſſenteth not much, when ſpeaking of theſe Elders he ſaith, *qui & ipſi interdum doctrinæ verbo præerant, even they ſometimes did preach the word.* And *Abraham Henric* is direct: *Presbyteris Peculiariter ſic appellatis verbi quoque adminiſtratio commiſſa eſt, &c. The adminiſtration of the Word is alſo given to the Elders peculiarly ſo called, &c. but to another end then to Paſtors and Doctors, viz. ut judicio eccleſiaſtico peritis paſtoribus, præſint; That next after the Paſtors they might bear rule in their Eccleſiaſtical judgements, or Courts of juſtice.*

Lib. 3. pag. 54.

Eccleſ. 69.

Annot. in 1 Cor. 12. 8.

Theſ. Genev. pag. 117.

This *Henric* may mean well, but to my ſeeming he doth not well expreſs himſelf. Maſter *Beza* can open this point more directly. Indeed he hath ſo opened it, as he hath already almoſt undone his Elders. For now by his ſtatutes of *Geneva* the twelve Elders muſt all be Preachers. This myſterie was never revealed ſo directly to the world before, as I think, till now of late. *The Elders we ſpeak of,* (ſaith Maſter *Beza*) *do feed the Church with doctrine, being joyned with the Paſtors and Doctors in the exerciſe of Eccleſiaſtical judgements. Yea what differeth that publick preaching of the Word which is proper to Paſtors, from that which is exerciſed in the Conſiſtorits, according as it is meet that ſome ſhould be convinced, ſome inſtructed, ſome reproved, or ſome comforted, ſaving in this, that the Paſtor preacheth publickly to the Aſſembly, and the Elders but to private men, being called into the Conſiſtory?* If their Paſtors preach no better in their Pulpits, then I imagine their Artizan Preachers do in their Eldersſhips, peradventure he that ſhould

ſay

say their preaching were but Prating, might sometimes say it truly.

But what should we respect any of these fellows? Let us follow *Cartwright* and *Travers* (in the point they agree in) and through their spectacles behold how these Elders are to be furnished under the shadow of Deacons. *They must be honest,*

1 Tim. 3. 8, 9, 10, 11, 12, 13. *not double-tongued, not given to much wine, neither to filthy lucre, having the mystery of faith in pure conscience. And let these first be proved, then let them ministre, if they be found blameless. Likewise their wives must be honest, not evil-speakers, but sober, and faithfull in all things. They must be the husbands of one wife, and such as can rule their children well, and their own households. For they that have ministred well, get themselves a good degree, and great liberty in the faith which is in Christ Jesus.*

And thus you have your Elders, with their compleat armour, lay'd out before you after this and that mans fashion, agreeing as fully as *Cartwright* and *Travers* themselves together. But I may not omit one thing before I end this point. It may peradventure, seem strange unto you (as surely it doth to me) that any men of judgement (whether they will have their Elders endued with those qualities that were required in the 18. chapter of *Exodus*, or in the *Judges*, *Numbers* 11. or in the Bishops, or in the Deacons, 1 *Tim.* 3. and *Tit.* 1.) should but once dream that there might so many men of such virtue and qualities be found in a Kingdome, as might supply every Parish with six or eight of them. But I will tell you what *Cartwright* saith for remedy hereof: believe him as your discretion shall direct you. *When*

T. C. lib. 1. pag. 280. *men are called* (saith he) *to a lawfull and profitable calling, and especially to a publick calling, God doth pour his gifts on that person which is called so plentifully, that he is as it were sodainly made a new man.* An excellent conceit. But to see my simplicity, I ever thought that where God appointeth what manner of men (for their gifts and qualities) should be chosen to such and such offices, there ought ever especiall care to be had that none destitute of them, as nearly as might be, should be admitted unto them. And if I have been deceived herein, I marvel how it commeth to pass, that many men unfit for their gifts, being

upon

upon divers occasions more necessary then can happen for the choise of their Elders admitted into the Ministry, such wants have not been so plentifully supplied, and they suddenly become new men. But the rule holdeth of likelihood only for their Elders. Ah! he meaneth (I suppose) that God will take off the Spirit that is in him and the rest of their Pastors and Doctors, and put it upon them, as he did from *Moses*, for the 70. *Numb.* 11. and this you may believe, when you hear them all prophesie. Surely, (for ought I can see) they have not any such aboundant store of the gifts of Gods spirit, that they can spare much to be taken from them, except they shall be left wholy destitute. But it were good we sent into *Scotland* and some other Countries, to learn more certainly of this strange *metamorphosis*, before we be too light of credit. For, as I take it, we may not look for such extraordinary matters now. And besides, I fear, if their Elders should receive any portion of that spirit which is in some Reformers, it will be of that which offered himself to be a lying spirit in the mouthes of certain Prophets: and then it were better for us they never prophesied.

CHAP. XIII.

Of their uncertainty, whether their Elders be Ecclesiasticall men or Lay-men.

THere hath been an ancient distinction betwixt the Priests and the People, the one sort being termed the Clergie, and the other the Laity. Which notwithstanding *Beza* misliketh: *Veteres Patres Cleri nomen ad collegium Ecclesiasticorum ministrorum transtulerunt*; *the antient Fathers did transferre the name of Clergie unto the College of Ecclesiasticall Ministers, &c. but they ought not to have done so.* If they had been as wise as *Beza* is, it is like they would not. The pretence of this proof, which is made by divers, is said to be in respect of Gods people, for that they are thereby injured. And have they

Annot. in 1 Pet. 5. 3.

they deviſed a way how to recompence them? Surely they have, but it is as mean a one as ever you knew. For they divide all Chriſtians into Church Miniſters or Officers, and into Idiots. *Chriſt ſaid not* ἰδιώταις, *to the Idiots, (that is unto all the people) whoſe ſinnes ye remit, &c. ſed Eccleſiaſtica authoritate praditis; but to ſuch as are endowed with Eccleſiaſticall authority,* (ſaith *Beza.*) Again touching the ſame words: *Sunt judicialia hæc verba, idque ad* ἰδιώτας, *id eſt, nullo publico munere in Eccleſia fungentes, quos poſtea Laicos vocarunt,) minimè pertinuerint; They are judiciall phraſes, and therefore do not appertain unto idiots, that is, to thoſe that have no publick office in the Church, whom afterward they called Lay-men. Laicos poſtea hos vocarunt, quibus oppoſiti ſunt Eccleſiaſtici; After they called them Lay-men, to whom the Eccleſiaſticall were oppoſite.* And becauſe hereof great abuſe did grow, they will now renew the former diſtinction.

Beza de Excom. pag. 54.

De Excom. pag. 60.

So now as many as are neither Paſtors, Doctors, Elders, nor Deacons, be they Kings, Councellors, Lawyers, or whatſoever, they muſt ſatisfie themſelves with the names of Idiots.

And if you will know the very nature of the word *Idiota*, Maſter *Beza* will alſo tell you. *Idiots* are *quaſi privati*, as it were private men. But more fully in another place. *By the the name of Idiot, (propriè ſignificantur plebei & viles, &c. Jam verò quia ejuſmodi homines ferè indocti ſunt & rerum imperiti, idcirco factum eſt ut Idiotæ dicantur qui minimè ingenioſi ſunt aut intelligentes;) Plebeiall and baſe perſons are properly ſignified. Nowtherefore becauſe ſuch men are for the moſt part unlearned and ignorant, it is come to paſs that they who are not ingenious or men of underſtanding are called idiots.* Wiſe men, and Idiots. And did St. *Paul* make this diviſion? Well, I fear that they themſelves will prove the Idiots. But in the mean time, the State of the Land, that hath no place in your Regiment, is beholden unto them for marſhalling them ſo diſcreetly.

Annot. in 1 Cor. 14.

Annot in Act. 4. 13.

Beſides this diſtribution, they allow alſo of another, wherein all the ſaid Idiots are termed civil men, and their wiſe Governors Eccleſiaſticall perſons. A name as ſtrange almoſt for

Artizans

Artizans and men of Trade, (ſuch as before are mentioned) as the former of Biſhops and Archbiſhops. And yet it muſt needs be ſo. For, ſaith *Cartwright*, *Forasmuch as they were Church-officers, and over the people in matters pertaining to God, and ſuch as watched over the ſoules of men, though they were no Paſtors to preach the Word, yet they were no Laymen (as they terme them) but Eccleſiaſticall perſons. Which if any man will deny, let him deny alſo that two and two makes four.* For ſuch the Counter-poyſon, *Whoſoever is called with due examination and triall, with the conſent of thoſe to whom it appertaineth, and ſet with faſting and prayers, or with prayers only and with impoſition of hands ſeparated or put a part to that office, they are Eccleſiaſticall perſons, and not Lay-men (as they terme them.)*

Lib. 1. p 183. Heb 13. 17. Lib. 3. 69. Counterpoiſ. pag. 130.

But *Beza* (as I take it) is plain in this point, and to our men verie oppoſite. For ſaith he, in proof of his Elders, *Certe nihil &c. Surely except ſome men choſen out of the body of the whole Aſſembly ſhould ſit in that Company by whom the whole Church is governed, the generall name of the Church would ſcarcely agree to that company; with which name notwithſtanding it is adorned, becauſe through that meanes, men being choſen out of all the parts of the whole Church, they might repreſent the whole Church.* By which words his meaning muſt needs be, either that for the better repreſentation of the whole Church, there muſt be as well Laymen (as we call them) of the Eldership as Miniſters, or that their Elders ought to be choſen out of the company of men of every Trade and Vocation: which cannot in any wiſe agree to the practiſe of *Geneva*, where men of the State and Counſellors are only choſen. Now if upon their choiſe, as being Idiots before, they are become wiſe; ſo of Lay-men they are preſently made Eccleſiaſticall perſons: then the repreſentation of both the eſtates is drowned; by which means their Elderſhip might looſe the name of the Church, or at the leaſt ſcarcely continue it.

Beza de Excom. pag. 112.

Here cometh alſo further into my minde another opinion of *Beza's*, fit for this place: which in my judgement doth mightily thwart not himſelf only, but all his abettors for ere-

cting up of their Eldership. He saith, when Christ used these words, *Tell the Church, &c. Matth.* 18. 17. *In discipulorum* De Excom. pag. 53. *persona legitimum Ecclesiæ nomine consensum congregatum intelligebat. He understood in the person of his Disciples a lawfull Senate or Company assembled together in the name of the Church.* And in his Confessions he also affirmeth, *that the keyes of the* Cap. 5. sect. 41. *kingdome of heaven were given omnibus verè presbyteris, to all true Elders* (including his only ruling Elders) *in persona Apostolorum, in the person of the Apostles.* Which opinion of his first overthroweth his collection, that there must needs be unpriestly Elders, for the said representation by him devised. For here we see the Church represented sufficiently in his judgement, *Matth.* 16. 19. and 18. v. by Christs disciples and Apostles, they being all of them Ministers of the Word and Sacraments to whom Christ there spake. Secondly, if the Apostles in receiving the keys sustained the person of all true Priests; and if *Peter*, when Christ said unto him, *Unto thee I will give the keyes*, sustained the person of the Apostles: it followeth that one man may sustain the person of all *Beza*'s true Elders or Eldership; and so consequently, it is not against the Word of God if we say, *Tell the Church*, that is, *Tell the Bishops, viz. one man.*

But leave we *Beza* to his own pleasure, both to say and doe what he list, especially in his own Consistorie. And yet truly it were good reason, if their Elders be Christs Vicars, Gods Prelates, Bishops and Archbishops, they should be accounted Ecclesiasticall persons: and I am perswaded that the one is as true as the other.

CHAP.

CHAP. XIV.

Their disagreement concerning the continuance of their Elders in their Office.

AT *Geneva* their Elders are simply chosen but for a year. In the *French* Church in *London* they are elected (as I hear) for three years. It was thus ordered in the National Council of the *Belgick* Churches at the *Hague* 1586. *Seniores & Diaconi duos annos inserviant; quotannis numerus dimidiatus commutabitur, &c. Let the Elders and Deacons serve two years, and the halfe of them shall be changed every year, &c.* *Scotland* followeth the *Geneva* order (if their book be true of the form of their praiers printed 1584.) and doth retain them but for a year: and then everie man as he was before. A Prelate, Christs Vicar, a Bishop, an Archbishop, an Ecclesiasticall man this year; and a plain Dauber, a Thatcher, a Taylor, a Cobler, and a Tinker the next year: and so by turns, backward and forward, if any of the same persons shall be divers times chosen, as often it falleth out amongst them. What? election and ordination by triall, prayers, fastings, and imposition of hands, and all but for a year? It maketh me to remember a saying of *Tertullian* in the like case: *Ordinationes earum temerarias, leves, inconstantes, &c. Their ordinations are rash, light, and inconstant, &c.* *Alius hodie Episcopus, alius cras, &c. Hodie Diaconus qui cras Lector, hodie Presbyter qui cras Laicus; This day one is a Bishop, and to morrow another, &c. to day a Deacon, and to morrow a Reader; he that is a Priest or an Elder to day is the next day after become a Lay-man, &c.* The Elect. of Elders. Of prescript. against heret.

Now, if they will say that they have some rules out of the Scriptures for this their mutability; (as I trust they will be ashamed to say otherwise) and that (as *Cartwright* saith,) *These Elders did not flourish in Constantine's time*: shall we think that the Bishops in the Council of *Nice*, when they went about matter that *Paphnutius* withstood, did ever intend that *T. C. Lib. 1.*

ſuch an Elder or Eccleſiaſticall perſon (becomming a Lay-man again after a year or two,) ſhould upon his choice to that office from thence-forth not company with his Wife which he had married before? It may peradventure be anſwered, that Chriſts order for this annuall or biennial change was through corruption altered before that Council; and grown to be a continuall Office. Indeed they may be bold with thoſe times, to ſpeak of them as they liſt. But what will you think if now the matter begin to be called in queſtion, whether *Geneva* firſt, and then after, whether other their Reformed Churches of the *Low Countries* and of *Scotland* have done well, in making theſe Elders but temporall Officers, rather then Miniſters of the Word? Certainly a Learned man of that humour told me plainly, that both *Geneva* and the reſt were thought by divers grave men to have done amiſſe therein. And peradventure by degrees you ſhall ſee ſome alteration about that matter. For the Brethren of *England*, in their ſubſcribed Diſcipline, do begin to make ſome qualification that way (as it ſeemeth unto me) when they ſay, *Presbyteri non ſint perpetui, neque tamen facilè moveantur*; *Let not the Elders be perpetuall, nor yet eaſily removed.* They muſt not be perpetuall, but yet no time is preſcribed. So as they may continue Elders by this rule through the ſtrength of one ordination twenty yeers, if the reſt of their company be ſo pleaſed. And *Carolus Gallus*, in his book of Diſcipline, is already come to the point, affirming directly, *Presbytero Eccleſiæ poſt biennium aut triennium ſtationem ſuam deſerere non licere*; That it is not lawfull for an Elder of the Church after two or three years to give over his charge, but he muſt continue the ſame uſque ad mortem, untill his death. Which aſſertion he taketh upon him to prove, after the manner of theſe men, by many arguments (ſuch as they are) both out of the Old and New Teſtament. With whom agreeth *Bannaſius*, alledging this old Canon, which provideth, *Ne bis Presbyter ordinetur, & ne quiſpiam bis baptizetur*; That a Prieſt or Elder be not twice ordained, nor any twice baptized. For (ſaith he) *Ordinatio eſt perpetuæ functionis conſecratio, quemadmodum baptiſmus perpetui fœderis cum Deo initi eſt teſtificatio*;

De poſit. civit dei, &c. 71.

ficatio; Ordination is the consecration of a perpetuall function, as Baptisme is a continuall testimony or witness of our League made with God. This surely draweth deeply.

How it will be taken at his hands I know not. I am perswaded that whilst *Beza* liveth it will never be admitted at *Geneva*. For so if their twelve Elders did see their authority to be of such continuance, they might peradventure hold the six Ministers noses to the Grindstone. Whereas now, they knowing their Kingdome to be of such small continuance, even as they please the Ministers, do suffer them to raign and do what they list; fearing what after-claps might light upon them the year after, if they should do otherwise. Besides, if they should be Offices of such endurance, those Princes, Noblemen and Gentlemen that would be content, peradventure, for a year to become Ecclesiasticall persons amongst them. and execute their Office (forsooth) in their own persons, would be twice advised how they left their other affairs to attend upon that worshipfull service. So as what will be the issue amongst them herein God knoweth. For my part, I doe not: and therefore I will leave them to their consultations, what course they were best to take for their own credits, and proceed to the Qualities wherewithall they affirm that their Elders (by the Word of God must needs be indued.

Chap. XV.

Their uncertainty where to finde the particular Offices of their Aldermen.

For my better entrance into this point following, I will begin with some of their own grounds. *The Government of the Church (saith Martin) must be these Officers and Offices alone, and by no other, which the Lord hath set down and limitted in his Word.* And the Demonstrator; *Corah, Dathan and Abiram were punished, having no warrant of that they took in hand.* Mart. lib. 2.

A very

A very good caveat for their Elders. Let us then see what those particular duties are which they ascribe unto them. But here you must understand, that *every Parish is to be divided into severall Tribes, according to the number of their Elders, every Elder having one of them assigned unto his charge.* And their office is, *If any thing be done amiss privately within their compasses, to reprove or correct the offenders privately; but if the offender be obstinate, or the offence publick, they must bring them to the Eldership.* Secondly, *They must know every house and particular person in the Parish, that they may inform the Ministers of their estate. If any stranger come to dwell within their severall Tribes, they must signifie the same unto the Pastor, that he may examine his Religion.* Thirdly, *If any infants are to be baptised, they must likewise give the Pastor notice thereof.* Fourthly, *At the time of the Communion, they must all jointly see that no excommunicate persons come into the Church; likewise help and assist the Pastor, (at Geneva the Elder ministreth the Cup) take heed that none come to the Lords Table whose religion and honesty should not be known unto them, and with whom the Pastor and Doctor should not have dealt before.* In generall terms their whole duty is *to help, to inform, and to aid the Pastors and Doctors, and to have a vigilant eye to the observation of all such ceremonies, lawes and orders, as they themselves with their fellow-Senators should constitute and ordain.*

One of divers of their books, but especially *de Disc. Eccles. fol.* 121.

The judgment of a learned Man.

Beza de Excom pag. 103.

Laws of Geneva.

Now surely it were a goodly sight, (and I have occasion often to repeat it) to see the Noblemen and Gentlemen of *England* discharging all these duties in their own persons; and especially ministring the Cup at the holy Communion. In what reputation should the Ministers be, that should have such eyes, such aiders, such informers? What would the people (think you) say, when they should see these Noblemen and Gentlemen come to the Pastors with their caps in their hands severally, saying, May it please you, Sir, there is a stranger come lately to dwell within my Tribe; another, there is a child to be baptised within my Tribe; another, this and that fellow are obstinate persons within my Tribe; and all together (if they know any that presumed to come to the Communion) Oh Sir, here

here is a fellow you have not spoken withall? And when (I say) the people should see these things, and on the other side likewise perceive and hear their Ministers (as I imagine) give a nod with their heads, and answer them, Very well, ye have done your duties, and we commend you for it; bring this, take away that, &c. would they not fall down, think you, and worship these *Rabbies*? But you must remember alwaies that they hate superiority. Equality, that is it which pleaseth them, Indeed they talk of an Equality amongst themselves; but otherwise they effect no small Superiority over all men besides.

Well, it is meet we should now consider what proof they have for all these particular duties out of the Word of God. And here (I pray you) first of all remember, that *Beza* is brought to this issue, that whether there were any such Elders at all ever instituted by *Moses* (from whom they set them) or not, he hath nothing else to say, but *probabile est*, it is probable there were such. And much to the same effect it is that he bringeth for their severall Offices For speaking of them especially, besides that he nameth only this one Office, (as finding no others in the Old Testament) *viz.* that the duty of the chief rulers of the Synagogues was, *non admittere ad Synagogas, quos Hierosolymytanum συνέδριον ἀποσυναγώγους indicasset, not to admit them to the Synagogues whom the Council at Jerusalem had cast out*; he bringeth but this simple demonstration for the proof of it: *Horum proculdubio partes fuerunt, out of doubt it was their parts thus to doe: Proculdubio, probabile est, out of doubt, it is probable.* Notable proofs. Whosoever will take the pains to read that part of his Book *de Presbyterio*, shall find little else in it but his probabilities and groundless assertions. Saving that he further saith, there is mention made in the New Testament of Governors and ruling Elders, (which we deny, with all the ancient Fathers, to have any relation to their devised Elders,) and thereupon whatsoever hath been thought meet to be the office of Rulers, is ascribed belike at *Geneva* unto them. The Treatise is surely unworthy such a man as Mr. *Beza* would be accounted.

De Excom. geg. 102.

Rom. 12.
1 Cor. 12.
1 Tim. 5.

And

And upon the like conceit also our English Reformers have taken upon them to set down all the former duties mentioned of their Elders: not that they finde them in the Word of God but because they fit their turns, and do account them necessary to set up their own Kingdome. For proof whereof I will only trouble you with one mans authority, but that shall be authenticall both with the brotherhood of *England*, and also with them of *Geneva*, where the Book for the Excellency of it hath been reprinted. The Author of that book having at large described the said duties, with a kind of *so forth, & alia hujusmodi*, so as they may add more when they list; the force of truth doth wring from him these words, First, that all these said duties, *speciatim in Scripturis non exprimantur, are not specially expressed in the Scriptures.* Why then let your Elders remember your former rule, left for usurping such offices as they have no warrant for out of the Word of God, they perish with *Corah, Dathan* and *Abiram*. Yea, but (saith he) *though the Scriptures doe not express them, yet that there should be such Arch-rulers with these offices as were in veteri Judaorum Ecclesia, in the old Church of the Jews, it greatly tendeth ad ordinem, decorum, utilitatem & fructum Ecclesiæ, to the order, decency, profit and fruit of the Church.* And what if this be denied? or who shall judge whether they be so profitable or not? or when will they prove that the duties mentioned did belong to the Archsynagogians? And yet for all these uncertainties, or (as *Carwright*'s term it) meer beggeries, he proceedeth to another Consistorian demonstration.

De Discipl. Eccles. fol. 121.

Ibidem. *There are no other Elders mentioned in the Scriptures, to whom these so profitable duties do appertain, but these our Elders: therefore I think they are to be referred to them. I think:* behold, he is not certain. *There are no other.* When shall that be proved? By the coldnes of his conclusion, (considering the mans warm disposition) it seemeth to me, that if the same things might be brought to pass without these Elders, that they ascribe to their offices, they would not much insist to urge them any longer. Which maketh me to remember the notable counsel which *Gualter* gave to the Bishops of *England*, in a letter

of

of his to the Biſhop of *Ely*: where proſecuting certain points of more then Popiſh tyranny practiſed by ſome of his neighbour *Conſiſtorians*, and commending thoſe in *England* that did oppoſe themſelves to the Innovators here, he giveth this adviſe: *Ne tamen hi habeant planſibilem calumniandi occaſionem, &c. But leſt your diſturbers and unquiet perſons may have a planſible occaſion of ſlandring, it is neceſſary to ordain, by the Magiſtrates authority, a Chriſtian meanes or Diſcipline for reformation of manners, whereby the Miniſters, if their lives be diſſolute, the too much liberty of great men, and the corrupt behaviour of the common people may be reſtrained. Nam ſi id fiat, non habebunt illi quod queritentur, niſi apertam Imperii affectationem profiteri velint; For if that be done, thoſe perſons ſhall have no cauſe to complain, except they will publickly profeſs the affectation of the Empire.* 1574.

It appeareth by divers Letters of *Gualter's* that the preſent ſtate of the Church of *England* is ſo depraved beyond the ſeas by theſe companions amongſt us, as that it hath been conceived by godly men, that we had no Lawes, no good Orders, no Diſcipline, but that every man might doe what he liſt: which cauſed him to give this advice, Whereas if he had known the truth, he would rather have urged the Biſhops to a more carefull regard then hitherto they have had, for the executing of ſuch Lawes as we have made to our hands already, then for the making any new. For the beſt Reformed Churches in *Europe* may caſt their caps (as the ſaying is) in this reſpect at *England*. Which heapeth a greater judgement upon them that cannot be content to live quietly under the preſent Government, but do ſo frowardly, ſo ſeditiouſly, and ſo fondly ſeek to diſturb the ſame, and to bring unto us they know not what, a counterfeit *Chimera*, without either top or toe, proportionable to that which is pretended.

But this is by the way. My purpoſe was to inform you, that for the duties or offices (before ſo largely aſcribed, unto their Elders, to be ſeverally by them executed in their particular Tribes) they have no warrant in the Word of God, but are driven to ſilly ſhifts, their *proculdubio*, their *thinkings*, and (as

you have ſeen) in effect, to confeſs as much. So that by their own divinity, thoſe men that dare take upon them ſuch offices, are in danger to periſh. Now I will come to thoſe Offices which they affirme they are to execute with the Paſtor and Doctor.

Chap. XVI.

Of their Aldermens joynt-office with the Miniſters in the election, abdication, and ordination of Miniſters, and of their diſagreement about the ſame.

T.C. Lib 1. pag. 183.

The Elders (ſaith Mr. *Cartwright*) *are joyntly to execute with the Miniſters, election or choiſe, and the abdication or putting out of Eccleſiaſticall Officers.* Tuſh, why omitteth he Ordination? Let it be added out of his Demonſtrator and others, to goe with the other for company. *Every Officer of the Church* (ſaith the Demonſtrator) *muſt be ordained by the laying on of the hands of the Elderſhip.* Indeed here is now good fellowſhip. The ſecond is, *in Excommunication of the ſtubborn, or abſolution of the repentant.* The third is, *the deciſion of all ſuch matters as doe ariſe in the Church, either touching corrupt manners or perverſe doctrine.*

Demo. cap. 7. Junius Eccl. ſol. 53 T.C. Lib. 2. 1. part: pag. 274. Demo. cap. 15.

A man would have thought theſe Elders had been ſufficiently loaden before; but here is a ſurcharge with a witneſs. I truſt their proofs for theſe things are very pregnant; or elſe their preſumption will be more then palpable. You muſt not forget, that whether theſe Rulers in *Moſes* time did joyn with the Prieſts in the execution of any of their Offices at all or not, *Ezra*, though he labour to ſeek out their firſt inſtitution, and ſo to find them when they were at the beſt, yet he is driven to his *probabile eſt* for that point, and can goe no further that way, beſides, will they ſay that in the Old Teſtament theſe their Elders had to doe in the electing or chuſing of Prieſts, and ſo conſequently in their depoſition? Lay it in them or in their voices to make new *Levites?* It is a mockery. Beſides, what if their Elderſhips themſelves have no ſuch authority? ſhall

ſhall it not in ſome ſort impair the credit of their Aldermen? Or if the Miniſters, the Maſters of the game, be cut ſhort, may not their attendants be contented though they be ſomewhat abridged?

At *Geneva*, in the election of their Miniſters, the Councill of State hath in effect a negative voice. For after their Miniſters, (upon examination of the party, and hearing of him preach) have thought him a meet man for the Miniſtry, *he muſt again preach before ſome of the Councill; and if the Councill like him not, he cannot be choſen, but is repelled.* And as the Civil Magiſtrate hath there his ordinary authority in electing of Miniſters; ſo hath he (when any of them doe incurre the danger of Law) the like authority, *to depoſe them again from the Miniſtry.* This were a diſgrace indeed, if our grave Eldership ſhould be thus over-ruled. But for their Aldermen, in all that action of both ſorts, viz. election and abdication, I do not find them ſo much as once mentioned by thoſe Laws, except they be included in the name of Miniſters, and then ſome of their Miniſters are dumb dogs.

Laws of Geneva.

Ibid. Artic. 23.

By the Decrees of the Nationall Synode at the *Hague*, the election of Miniſters may not be *by the Conſiſtorie alone, but the Deacons are alſo joyned in commiſſion with them, and likewiſe the Claſſis, or if there be none, then two or three neighbour-Miniſters.* And for the depoſition of any from the Miniſtrie, that is *penes cœtum Claſſicum, belonging to the Claſſicall Aſſembly.* It ſeemeth that the Elders (being more in number in every Eldership then the Miniſters) began to play falſe play, and ſhewed ſome wilfulneſs; ſo as now they muſt in this ſort be bridled with a plurality of more prieſtly voices. By which means, though they ſeem to have ſome intereſt in theſe affairs, yet in effect it is none at all.

Synode Hagua Art. 4.

Ibidem.

Furthermore, it is ordered by the great Synod in *France*, *that a Miniſter may not be choſen by one only Miniſter with his Conſiſtorie, but by two or three Miniſters; or if there be a Colloquy, by the Colloquy with the Conſiſtorie, or elſe by the Provinciall Synode, if it may be.* But touching the depoſition of any, that is reſerved only to the Provinciall Synode. It ſhould ſeem

French diſc. Art. 4.

Art. 10.

that in these places they have not the same Word of God that our men have. Or otherwise, (if our Reformers say truely) that election, and abdication do belong to the Eldership, and that it is as the sinne of *Core*, *Dathan* and *Abiram* for any that are not of the particular Eldership to intrude themselves, and meddle with the matters which are there to be handled; and so consequently to take upon them to deal in such things as are not prescribed unto them particularly by the Lord himself. Alas! in in what great danger are all those Elders, both Classicall and Provinciall, in swarving so greatly from our mens platform, to the unspeakable prejudice of the Presbyteriall Aldermen in every particular Eldership? I might here shew the silly proofs which are brought by our Reformers out of the New Testament, to confirm their judgement. But I have a more fit place for that: So as now I will proceed to that which followeth, of their Imposition of hands.

A man that is no Minister, to have an interest in the ordaining of a Minister by Imposition of hands, was it ever heard of by the space of a thousand and five hundred years in the Church of God? The Papists at the first did trouble us much with an objection, that we had no Priests nor Ministers, because we had no Bishops to ordain them. Whereupon answer was made, that a Priest or Minister of the Word and a Bishop was all one: and that *Luther*, *Zuinglius*, *Oecolampadius*, and divers others being Priests, even after the Popish order, had therefore authoritie to ordain Ministers. Mark the reason, because they were Priests. These unpriestly Elders were not then hatched. If they had, the answer would have been therby much more strengthened. But will these men be constant in this point? Is imposition of hands allowed of by them at all, or not? *It is the ordinance of God* (saith *Cartwright*) *and may not for any abuse be taken away. The Apostles continuall observation of imposition of hands in ordaining of Ministers, precepti vice nobis esse debet, ought to be as a Precept unto us,* (saith Master *Calvin*.) And many reasons are brought by the *Demonstrator* and *Travers*, for the proof and profit of the continuance of it. Indeed the old doctrine hath been, *No ordination*

Lib 3. pa. 232. Instit.
Demonst cap. 7, & 9
Disc. Eccl sol. 53.

by

by imposition of hands, no Minister. But all this will not serve the turn; away it must. We are oft called to the example of *Scotland*: and there the Discipline is so purely practised, that imposition of hands (as a fruitless ceremonie) is quite and clean banished thence. Hear the Historie of the Church of *Scotland* published in the name of their Ministrie: *Albeit the Apostles used imposition of hands (in the ordaining of Ministers,) yet seeing the miracle is ceased, the using of the ceremonie, we judge it not necessary.* Hist. of the Church of Scotl. pa. 557.

And what ceremony have they instead thereof? Surely if I understand them, such a one as good fellows do use when they meet at the Alehouse, they take them by the hands, & bid them heartily welcom into their society, *Junius*, who is so charged by *Thyreus* to neglect the Apostolical order of imposition of hands, doth call the *Scotish* new order, or where else soever it is used (if it be used in any other place) *porrectionem dextræ societatis in cœtu Presbyteriorum, a giving forth of the right hand of society in the Assembly of the Elders.* Mr. *Calvin* is dead: and therefore too-them, *Cartwright*, with your Scholars. Will you suffer your own crue to tread down Gods ordinance in this sort under their feet? Or if they doe well therein, out with it presently forth of your books. But you may not (as one said) *yield in any thing, for fear of discrediting* the rest of your devices. It is well: Defend your self then and your Scholars as well as you can, in that you make imposition of hands a joynt duty to be peformed by the Eldership, that is, as well by your only ruling Elders, as by the Ministers of the Word. Hart to Field.

For Master *Calvin* will not endure it, but sheweth himself to be of a contrarie opinion, and doth withall extort the only place you account of in effect for your purpose out of your hands, as altogether insufficient to serve your turns. *Hoc postremo habendum est, non universam multitudinem manus imposuisse suis Ministris, sed solos Pastores, &c. This also is to be understood, that the whole multitude did not lay their hands upon their Ministers, but the Pastors only.* What is become then of these unpastoral Aldermen? *Quanquam incertum est an, plures semper manus imposuerunt necne; Although* (saith he) Cal. inst. lib. 4. cap. 3. sect. 16. Ibidem.

he) *it is uncertain whether more then one did alwaies impose their hands or not.*

This is much; only Miniſters, and uncertain whether one or many? Bring out your evidence, Maſter *Cartwright*. But in the mean while give eare to Maſter *Calvin*'s reaſons. *It appeareth* (ſaith he) *that divers Paſtors did lay their hands upon the Deacons*; Paul *and* Barnabas, *and ſome other. Sed Paulus ipſi alibi ſe, non alios complures, Timotheo manus impoſuiſſe commemorat, &c. But* Paul *in an other place reporteth, that he himſelf alone without any other did lay his hands upon* Timothy. But now he pincheth the brotherhood: *Nam quod in altera epiſtola de impoſitione manuum presbyterii dicitur, &c. For that which is ſpoken in his other Epiſtle, of the impoſition of hands of the Elderſhip, non ita accipio quaſi de Seniorum collegio loquatur, &c. I take it not as though* Paul *did ſpeak of the Colledge of Elders: but by theſe words I underſtand the ordination it ſelf; as though he had ſaid, Fac ut gratia, quam per manuum impoſitionem recepiſti cum te presbyterum creavi, non ſit irrita, See that the grace which thou receiveſt by impoſition of hands, when I created thee a Prieſt, be not in vain.* Now that this place is thus wreſted from you, all the pack of you bring one other out of the New Teſtament for your unſanctified Aldermens impoſition of hands. Nay you ſee already that *Totnam* is almoſt turned into *French*; and there is nothing why our Biſhops might not, for any thing that they themſelves doe bring to the contrary, uſe impoſition of hands.

Ibidem.

2 *Tim.* 1. 6.

1 *Tim.* 4. 14.

Ibidem.

Beſides, all our Reformers ſhifts in one reſpect are hereby cut off. For when we ever alledged for our Biſhops authority in this point the example of Saint *Paul*, who ſaith that *Timothy* was made Prieſt by the impoſition of his hands; they ſtill would tell us (but of their own heads, without any further warrant) that he did not ſo as by his own authority, but in the name of the Elderſhip. Which cannot in any wiſe be true: for that which may be done in their names, may be done by themſelves. In that therefore they might not doe it themſelves, they could not depute it to the Apoſtle. So as it remaineth that he did it by his own authority; or at the leaſt in

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the name of the reſt that were Miniſters of the Word; which will not agree with our mens platform. If here exception be taken to *Calvin*, as that in ſome other of his writings he is of another mind; you muſt be advertiſed, that he beginning to write betimes, did in divers things upon better advice change his opinion: and therefore in one of his Epiſtles deſireth thoſe that will read his Works, that they would firſt take the pains to read his Inſtitutions, as containing in them, (for thoſe things there ſet down) his verie mind and ſetled judgement. But what if *Beza* do in ſort agree herein with *Calvin*? Surely, if I underſtand him, he doth. For upon theſe words, *Cum impoſitione manuum presbyterii*, *Id eſt* (ſaith he) *ordinis presbyteriorum: quo nomine cœtus omnis ille ſignificatur qui in verbo laborabat in ea Eccleſia*; *That is, the order of Prieſts or Elders: by which name all that company is ſignified which did labour in the Word in that Church.* Disburden then for ſhame your counterfeit Aldermen of this joynt-duty in your Elderſhip: or at the leaſt let them reſt untill you be better reſolved amongſt your ſelves how to employ them; leſt you bring them within the compaſs of the puniſhment of *Corah*, *Dathan* and *Abiram*, as I have ſaid before. *Beza Annot.*

Chap. XVII.

Of their Aldermens joynt office with the Miniſters in binding and looſing of ſinnes, and of their diſagreement therein.

Concerning their pretended authority, equall with their Miniſters, (for their proceedings are by voices) in Excommunication of the ſtubborn, and Abſolution of the repentant; will they trouble themſelves (think you) with any teſtimonies out of the Old Teſtament? Indeed they affirme that theſe Cenſures were reſembled there by the authority of diſcerning between the clean and unclean, between the holy and unholy, of ſhutting up the leprous and releaſing them, of purging the unclean, of curſing (reſembling binding,) of bleſſing (reſembling looſing) &c. And be it ſo. But where is there *T. C. lib. 1. 183. Beza. Danæus* and the reſt.

mention

mention in any such places that your pretended *Elders* had any authority to intermeddle with these matters? Are they not throughout the whole Old Testament evermore ascribed to *Aaron* and his Sons? Nay, might any that were of other Tribes then of the Tribe of *Levi* deal herewithall? Speak franckly and truly: might they so? *Beza* could find no answer to this question, but *probabile est, it is probable they might:* whereas I am perswaded there are few assertions of greater absurditie, or of less probability. For the *Levites* themselves that were not of the Sons of *Aaron*, had nothing to doe in these things.

Discipl. Eccles. fol. 127. *Travers* defining what suspension is, saith, *It is a commandement or prohibition of an Elder of abstaining for a certain time from the receiving of the Sacraments.* For the proof whereof he groundeth himself upon this *shaddow* (as he termeth it); *That by the Law the unclean and uncircumcised were prohibited the celebrating of the Passeover, and entrance into the Temple. Which caused* (saith he) *Joiada the Priest to appoint certain Porters to the gates of the Temple.* By which testimonies what he else proveth then that his Elders were of the number of these Porters, I find not. And that surely agreeth best with *Beza*'s opinion mentioned; *Horum proculdubio partes erant,* &c. *It was out of doubt the duty of the Arch-rulers of the Synagogues, not to admit excommunicated persons into the Synagogues.*

Ibidem.

Beza de repub. pag. 102.

With which offices if they of that consort will be content to infeoffe their Aldermen, and go no further, I see no cause why any man should greatly envy them that preferment. But when from door-keepers they must be so advanced as that they must be abdicators and comforters, as they term them; that is more then upon such weak collections is fit to be allowed of. For where they give them these joynt Offices with the Minister, of abdicating the stubborn and of consolation of the repentant, if they would speak out, it is as much as though they should say that they have equal authority with them of Suspension and Excommunication, of binding and loosing, of retaining and remitting of sins. No no, they may send them

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to *Parishgarden* to loose and bind Bears, for they are far unmeet to have any such authority over mens Souls. That those which were not Bishops or Priests (that is, Ministers of the Word and Sacraments) should have that authority (which they speak of,) is a matter that was never heard of in the Church of God for 1500. years. *Cartwright* in handling this point, was able to bring for his purpose but one pertinent authority, in shew, out of all the ancient Fathers, *viz.* out of *Tertullian*, of certain Presidents that shut offenders from prayers in the Congregation: which Presidents, as he well knoweth, the same *Tertullian* saith expressly, in another place, were Ministers of the Word and Sacraments, in these words, (speaking of the Lords Supper) *Nec de aliorum manus quam Præsidentium sumimus*; *neither do we receive at the hands of any other but of the Governors.*

It is worthy the consideration, to see into what extremities men do commonly fall, that will presume to build the Church upon the straw and stubble of their own devices. All the world cannot perswade the Papists but that the keys of the Kingdom of heaven were onely given to *Peter*, and so to his successors; and that from him the rest of the Apostles were to receive them, and so must their successors from the Pope. Against whom we insist, with the ancient Fathers, that what was said to *Peter*, appertained to them all; as namely for one reason, in that where the keys were promised to *Peter*, *tibi dabo*, *I will give them to thee*, when this promise was performed, Christ gave them unto all the Apostles alike, and to their successors, *Whose sins ye remit, they shall be remitted*; *and whose sins ye retain, they shall be retained*: which is the true use of the keys. Now who are to be termed the Apostles successors, if we will believe the said ancient Fathers, that were, in my opinion, as honest and learned men as those that oppose themselves against them? We must confess that they were at the least Ministers of the Word and Sacraments; and so we have pleaded in this cause against the Papists. Matth. 16. 19. John 20. 23.

But now on the other side, the world is so come about, that whereas the Papists do give the keys but to *Peter* onely, and so

to the Pope; where the ancient Fathers do give them to all the *Apoſtles* equally, and ſo to their ſucceſſors, Miniſters (as I ſaid) at the leaſt; now theſe new ſtart-ups will needs thruſt their Aldermen into that number, and they muſt be alſo the *Apoſtles* ſucceſſors. If men will be ſeduced wilfully by ſuch falſe teachers, they may. What a ridiculous ſaying is this of *Beza's*? That *in perſona Apoſtolorum, the keys were given Omnibus veris presbyteris, to all true Prieſts or Elders*, including in that number, his unprieſtly Eldermen? Again, upon theſe words of Chriſt. *The keys, &c. Hac metaphorica loquutione ſignificatur œconomi poteſtas (Eſa. 22. 22.) qua ſunguntur omnes Miniſtri in Eccleſia Dei, ut apparet infra*, cap. 18. 18. *By this metaphorical ſpeech is ſignified that power of Chriſt mentioned in Eſay, The key of the houſe of David I will lay upon his ſhoulders; loe he ſhall open, and no man ſhall ſhut; and he ſhall ſhut, and no man ſhall open: which power all the Miniſters in the Church of God do enjoy, as it appeareth in Matthew* 18. 18. *Whatſoever ye binde in earth ſhall be bound in heaven, and whatſoever ye looſe on earth ſhall be looſed in heaven.* And upon that place of *Matthew* the 18. Chapter, and in many other places, by the Church and thoſe binders and looſers there ſpoken of he underſtandeth his *Elderſhip*, and ſo conſequently as well his Aldermen as the Miniſters of the Word. He that with an open face (to uſe *Cartwright's* term) doth affirm that either in *Matthew* the 16. 19. or in the place of *Eſay* mentioned, theſe unpreaching Elders were meant or prefigured, needeth not (I warrant him) at any time a vizard.

Confeſſ. cap. 5. fol. 43.

Annot. in Mat. 16. 19.

Annot. in Mat. 18 17, 18.

De ex com. pa. 61.

Indeed Maſter *Cartwright* is not of *Beza's* mind herein. For (ſaith he) in *Matth.* 16. and in *Joh.* 20. *Chriſt underſtandeth that every one of the Miniſters bindeth and looſeth by preaching; but the words Matth.* 18. 18. *cannot be drawn to the particular perſon of the Miniſter.* Surely you have ſpon a fair thred. For if your Aldermen be not as well underſtood in thoſe words of Chriſt, *Unto thee will I give the keys of the kingdom of heaven*, as in theſe, *Whoſoever ye binde on earth ſhall be bound in heaven, and whatſoever ye looſe on earth ſhall be looſed in heaven*; it will fall out that they will have no keys either to open or ſhut withal: except peradventure you will make your locks with a

Lib. 3. pa. 83.

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spring, and so indeed they may shut the door; but for opening of it they may blow their nails.

Here you see *Beza* and *Cartwright* opposite: and now you shall have a fellow to impugne them both, in a Theological Position printed at *Geneva*, set out by *Ant. Fayus* and maintained there by one *Daniel Niellius*, out of *Matth.*16.19. *Thus* (saith he) *we may reason. To them onely the power of binding and loosing is given, unto whom the keys of the kingdom of heaven are given (for to have binding and loosing is the same that it is to have the keys of the kingdom of heaven) but unto Peter the keys were given, and unto them in whose name Peter answereth, Christ demanding whom the Jews said he was. And because they were given ratione officii, in regard of his office, it followeth, that they were given to all, qui in veritatis doctrina prædicanda sunt ipsis successuri, who in preaching the doctrine of truth shall succeed them.* By these words then their disguised Aldermen must either have assigned unto them the same office that the Apostles had, and be made Preachers; or else they may put up their Pipes, and go shake their ears. But yet more plainly we are advertised in the same place from *Geneva*, out of *John*, 20. 23. *We may also infer after this sort: Christ after he sent his Apostles as he was sent of the Father, he breathed on them the holy Ghost, saying, Whose sins ye remit, they shall be remitted; whose sins ye retain, they shall be retained. To all them therefore, and onely to them who are sent, that authority is given: But the Apostles onely are not sent: For it is Christ who, ascending into heaven, gave to his Church Pastors and Doctors, and altogether to that end, and for handling that work,* Eph.4.11,13. Now, joyn both these inferences with that which *Beza* and *Cartwright* have before set down, and let him (for me) bear the bell for a reconciler of contrarities, that is able in any probable sort to make any one of them friends with another, or for ever hereafter to agree together.

Thes. theol. pag. 243.

Thes. Genev.

And yet I know that they of *Geneva* can do much. You must bring them very strange discords, but they will make some harmony of them. Whereas the Confessions of *Bohemia*, of *Augusta*, and the Apology of the Church of *England*,

land, do aſcribe theſe cenſures (we ſpeak of) to the Prieſts or Miniſters of the Word onely: the *Genevians*, to make the world believe that (in effect) all the Reformed Churches do agree with that of theirs, and with thoſe other that wear her colours, will needs take upon them in their Annotations (joyned to the end of their Harmony) to expound the meaning of the ſaid Confeſſions, and how they muſt be rightly underſtood. As for example, it is committed to the Miniſters of the Word (ſaith the Confeſſion of *Auguſta*) *excludere impios*, &c. *a communione Eccleſiæ*, *to exclude the wicked*, &c. *from the communion of the Church*. *Nimirum*, that is to ſay, (affirm the *Genevians*) *ex presbyterii legitimæ congregati ſententia*, &c. *according to the ſentence of the Elderſhip lawfully aſſembled*, whereas it never as yet ſet up any ſuch Elderſhip. *Harmonia, Sect.* 2.

Again, the ſaid Confeſſion, *Hic neceſſario*, &c. *Here the Church muſt yield them due obedience*, meaning to the ſaid Miniſters ſo excluding the wicked: *Nempe* (come in the *Genevians*) *verbi Miniſtris & Senioribus*, (*that is to ſay*) *to the Miniſters of the word, and to the Elders*; who were never allowed of by that Confeſſion to this purpoſe pretended. The Apology of the Church of *England*, having ſhewed that the adminiſtration of the keys doth onely belong to Miniſters of the Word, and that *Sacerdos*, that is, the Biſhop (as I think he meaneth) for the execution of theſe cenſures is the judge; *Sacerdos, that is* (ſay the *Genevians*) *unus deſignatus ex Paſtorum collegio, one choſen out of the Colledge of Paſtors: Deinde etiam intelligitur, præire* (*quum de cenſuris Eccleſiaſticis agitur*) *legitimam presbyterii cognitionem*; *And furthermore alſo, let it be underſtood, when ſpeech is of the Eccleſiaſtical cenſure, that there goeth before a lawful determination of the Elderſhip*. Whether the Apology have that meaning, the meaneſt of any ſenſe at all may judge. And thus they deal alſo with the *Bohemian* Confeſſion. So that (as I ſaid) to ſerve their purpoſes, they can make *ex quo libet quid libet*, of any thing what they liſt. And by theſe examples ye may alſo ſafely learn, what credit is to be given in this cauſe both to them and all the reſt of that humor, when they would ſeem to alledge either Scriptures, *Ibidem.* *Ibidem.*

tures, Councils, or Fathers, for their moſt unwarrantable and counterfeit Aldermen.

But if it were granted unto them for a moneth or two, that their Eldermen ſhould be joyned with the Miniſters of the Word, and have an equal authority with them of binding and looſing: would they content themſelves therewithall? It is certain that the *Barrowiſts* would not; and not they onely, but even ſome others of a little better credite then any of our Engliſh botchers, who will needs have the people to have in effect as great an intereſt in the execution of the Church-cenſures, as all the reſt, both Miniſters and Eldermen. Thus *Urſinus* writeth hereof, *Fiat excommunicatio*, &c. *Let excommunication be done by the conſent and authority of the whole Elderſhip*, & eccleſiæ, *and of the Church: not of the Church alone, nor of the Miniſters or Presbytery alone. For this power is not given by Chriſt to a few, or to Miniſters onely, (although the adminiſtration and execution of it is committed oftentimes to few, or to one Miniſter)* ſed toti Eccleſiæ, *but to the whole Church. If he will not hear them and others, tell the Church.* Potentes dominantur, vos autem non ſic. *Princes bear rule like Lords; but you may not do ſo. The conſent therefore of the Church is to be required.* 1. *Becauſe it is Chriſts commandment.* 2. *For the authority of the action.* 3. *That no man be injured.* 4. *Leaſt the Miniſtery ſhould be changed into an Oligarchy, or Popiſh tyranny.* Thus far *Urſinus*. *Expla. part. 3. pag. 350.*

In whoſe judgement you ſee the Elderſhip is to be charged already, though it be but newly ſet up, with the ſame faults that are imputed to our Church-government by the brotherhood amongſt us, that is, with the alteration of Chriſts inſtitution, with Lordlineſs, and with a Popiſh tyranny, *&c.* So as by this device the people are to be underſtood in the perſon of the Apoſtles, as well as their Elders; and the one hath no more authority to bind and looſe then the other. But nothing will content them long. Give them the head, and every year will bring forth a new platform. It will not be enough for Maſter *Beza* to ſay, *Neque enim eis aſſentior qui non niſi totius Eccleſiæ*, &c. *I do not agree with them who will not have any man Excommuni-* *Conf. cap. 5. fect. 43.*

municated but by the consent of the whole Church, and of every man particularly. For Christ hath given this authority, iuni judicii hominibus, to men of sound judgement, that is, to the college of Elders, according to the manner of the Jews. Virginius and those that are of his opinion will answer, that the rest of the Church are not of their wits, that it is but his pride and his Elders presumption to take so much upon them, that they would be Lords over their brethren, and (for the place of *Matthew*) that they know Christs meaning (as well as he and all that take his part.

T. C. lib. 1. pag. 183. Of the third joynt office that *Cartwright* saith doth belong unto his pretended Elders, to be executed joyntly with the Ministers, (as it was touched in the beginning of the 16. Chapter) I shall have a more fit place to speak in the 22, 23, 24, and 25. Chapters following.

CHAP. XVIII.

Of the first institution of the old Deacons; and of the disagreement about the new disciplinary Deacons.

IN the Apostles times, when after Christs ascension they began to preach in *Jerusalem*, such was the charity of those that professed the Gospel, that many of them sold all, or the most part, of that which they had, and brought the price of it to the Apostles feet. The especial reason that moved them (as I take it) so to do was this: The greatest part that (at the first) did follow the Apostles were of the poorer sort, who upon their new embracing of that so comfortable a doctrine, did give over themselves to the careful mediation and throughly learning of it, leaving their trades, (though not altogether, yet surely, as I suppose, for the most part) untill (at the least) that they grew to be more fully instructed therein. To the which purpose they kept as much together with the Apostles as possibly they could, and had their holy assem-

1 Cor. 1. 28.

blies,

blies, their exhortations, prayers, and the administration of Baptism, secretly in private houses, for fear of the Magistrates. Now (as I said) the most of these being poor men, and the Apostles themselves having nothing to live upon, when any of the richer sort did joyn themselves to that meeting or congregation, they sold such things as they had, or thought meet, and brought the price of it unto the Apostles, not onely for their own maintenance, but committed the distribution of it unto them, for the relief also of the rest that wanted, and were not able to provide for themselves those things that were necessary.

This charge, as well for the said religious exercises in their private assembly, as for this distribution equally to be made as the occasions required, the Apostles took upon them more particularly for a short time then they did afterward, *viz.* until the number of Christians in *Jerusalem* increased from 120. unto five thousand at the least, and did grow daily more and more, so as they were (as I think) constrained to have divers Congregations. And then because they found it to be some hindrance unto the execution of their general Commission, (for the further dispersing of the Gospel) they caused seven men to be chosen, such as were known to *be of honest report* Acts 6. 3. *and full of the holy Ghost and wisdom*, unto whom that business was more specially committed. Who thenceforth might not onely, according to their honesty and discretion, take into their hands such money as should be brought from time to time from the godly disposed, for the purpose mentioned, but also in the Apostles absence, agreeably with the fulness of the holy Ghost, (*whereby they held the mystery of faith in a* 1 Tim. 3. 9. *pure conscience*) were to teach, to comfort, to move, to confirm in the faith the brethren in their particular congregations or meetings, and likewise to offer their common prayers in all their names unto the Lord, and to baptise the children of the faithful.

For the Apostles in appointing of these new officers, had as well regard to the Souls of the people as to their bodies. And because at that time (which was the infancy and first spring of the

the Church) there were not such meet men as might be made Priests, or (as they term them now-adayes) preaching Elders; it pleased the Apostles to have them trained up in that exercise, and to make the office of Deacons a degree and a step to the fulness of Priesthood. Which is expressed by Saint *Paul*, when he saith of Deacons, 1 Tim. 3. 13. *Qui bene ministrant, gradum bonum sibi acquirent; They that minister well, shall purchase to themselves a good degree.* And this order or office of Deacons, being thus (as you have heard) first instituted at *Jerusalem*, was afterward upon the same occasions and for the same end ordained in other Churches; where alwaies they executed all the parts mentioned of their offices, so long as the Churches continued wherein they were placed. Or if it happened (as it did after in *Jerusalem*) that their Churches were dispersed, so as contributions and collections ceased, yet they continued their preaching, their exhorting, and confirming of the weak brethren) their baptizing of children, and the rest of the duties mentioned, as they might be suffered and accepted of wheresoever they came. Examples of such Deacons and offices as here I have spoken of, we have in the Scriptures delivered to us by Saint *Luke*, Act. 6. 8. Act. 8. 6, 7. where he setteth down the actions of *Steven* and *Philip*, both of them Deacons, how they preached, how *Philip* baptized: and what is said of any one of them, must be understood of the rest. Unto these examples, and for the further proof of these premisses, I might add the generall consent of all the ancient fathers, and the ordinary practice of all Churches either in their times or since, especially for the continuall practice of the Priestly part of the Deacons office.

But as in times of dispersion they could not execute the other part, consisting in collections and distributions; so afterwards God blessed his Church in such sort, that indeed it needed not. For when great men, Lords, Princes, Kings and Emperors had embraced the doctrine of Christ, so as men had the Gospell brought (as it were) home to their doors, and might frequent (with commendation) the publick Assemblies and practice of Religion, and withall follow their own Trades and particular Callings more diligently; when also the said

ſaid great men, Lords, Princes, and Emperours, (beſides many other well-diſpoſed Chriſtians) had provided for the Miniſters and for the poor ſufficient maintenance; for the one, partly by the tithes which are due unto them, and partly by other gifts, according to their places; and for the other, (that is the poor) by ſetting them on work, (ſuch as were able) and by providing of Hoſpitals and ſuch like means (for thoſe that were impotent, that part of the Deacons office became to be in time ſuperfluous. And ſince they have applied themſelves to the more materiall part of their office, whereby they might obtain the other good degree of Prieſthood.

With theſe points I thought good to acquaint you, before I came to the Diſciplinary conceits about Deacons. For even now, as though there were no proviſion made either for the Miniſtry or for the poor, they are moſt inſtant for I know not what kind of Deacons. But as therein they have cut off themſelves from the truth, ſo are they at great diſagreement one with another. Our *Engliſh* Reformers are all of them peremptory, that we muſt have ſuch Deacons (as they imagine) were in the Apoſtles times. But the *Genevian* Miniſters do think their platform of Diſcipline to be the paragon of the world, although they have no ſuch Deacons in it. There is in *Geneva* an Hoſpitall, whereof there are four Proctors and Overſeers, and theſe four are with them inſtead of Deacons. For otherwiſe they have not ſo much as the name of Deacons there. By which rule if we ſhall ſquare the pretended Diſcipline, we have ſuch Officers already as may ſerve our turns for Deacons, *viz.* Proctors of Spittle-houſes, Maſters and Overſeers of Hoſpitals, as ſufficient, honeſt, and fit men to execute their places as there is any (I aſſure my ſelf) in *Geneva*. But peradventure the matter which they ſhoot at is this; they would have an Hoſpitall in every Pariſh. And yet there is no ſuch thing at *Geneva*: in all their whole Territorie they have but one Hoſpitall.

Wel, let *Geneva* therein doe what it liſt; our men will needs have another kind of Deacons: and what kind is that? Surely no ſuch kind as was in the Apoſtles times. But they know not indeed what they would have. The Deacons which our

Admonit. 1. T. C. lib. 1. T. C. lib. 2. Beza contra Saravia, cap. 7.

men doe require muſt not intermeddle (for a thouſand pound) with any part of the office that belongeth to a Miniſter. Their Deaconſhip in no caſe may be reckoned to be a ſtep to the Miniſtery. Howbeit ſome other men, as wiſe and as learned as they are, doe hold a contrary opinion. Firſt, all the ancient Fathers are generally againſt them in both the points mentioned: and ſo is the practice of the Church of God ever ſince the Apoſtles times. All the learned men in *Germanie* (for ought I find) that maintain the *Auguſtane* Confeſſion againſt them. Yea what if ſome of their chief Captains be againſt them? The Deacons in *France* were once within theſe few years *allowed to catechiſe publickly in their reformed Congregations*. And as yet one part of their office is *to goe through families, and to catechiſe them at home privately*. To be a Catechiſt with our men, is the eſpeciall duty of their Doctor, whom they make a Miniſter of the Word. So as then there is no more difference in that reſpect betwixt their Doctoral Miniſters and the French Deacons, ſaving that the one doth catechiſe publickly, and the other privately.

Diſcipl. of *France*. Of Deacons.

If all this be nothing, then let us hear *Beza*, the Conſiloriall Oracle, who turneth himſelf into every mans colours. Truth is mighty, and driveth men to their ſhifts, when having raſhly overſhot themſelves, they will ſtill (to maintain their credits) impugne it. Hear him (I pray you) how he playeth his prize. *It is* (ſaith he) *abſurd to think that Deacons had the office of preaching Committed unto them*. But in his Confeſſions thus, *The office of Paſtors and Doctors is to preach and ſay prayers: under which duties I do comprehend the adminiſtration of the Sacraments and the bleſſing of Marriages*, (according to the perpetual uſe of the Church) *although oftentimes Deacons did ſupply theſe things inſtead of the Paſtors*. Again, *The Fathers and late Writers, who ſuppoſed that the office of Preaching did belong to Deacons, decepti ſunt, were deceived*. But in his Annotations upon the 1. of *Tim.* 3. 9. That *the Deacons muſt hold the myſterie of faith*) thus; *Diaconorum enim erant nonnullæ etiam in docendo partes, quoties neceſſe, ut ex Stephano & Philippo apparet*; *The Deacons had alſo ſomething to doe in teaching*,

Beza cont. Sav. cap. 7.

Conf. cap. 5. Apho 25.

Beza cont. Sav. cap. 7.

when

when it was needfull; as by the example of Steven and Philip it is manifeſt.

Again, in his book againſt D. *Saravia*, finding himſelf (as I ſuppoſe) to be prejudiced by his ſaid Annotation, or having been reproved for it by *Cartwright*, &c. or fearing ſome inconvenience that might enſue thereof; he would gladly get him ſome ſtarting-hole. *Cartwright*, to avoid the example of *Steven* the Deacon, ſaith in effect that he was no *Preacher*, but an *Apologizer*. But *Beza* hath not learned that evaſion as yet. He hath another; which is indeed as good as none at all. *Steven the Deacon* (ſaith he) *although he was moſt worthy to be a Preacher, yet in that he was only a Deacon in the Church of Jeruſalem, he is not ſaid to have taught in the Church, but in the Synagogues of the Jews.* As it is now conſtantly held, our Church-aſſemblies are the ſame in effect that the *Jews Synagogues* were. So as then belike Deacons may not preach in Cathedral Churches, (which I reſemble to the Temple of *Jeruſalem*) but they may preach in Countrie Pariſhes. One of the places which *Beza* alledgeth to ſhew the manner of *Stephen's* teaching in the *Synagoge*, is the Example of *Chriſt*, where he took a place of *Eſayas*, and expounded the ſame in the *Synagogue* at *Nazareth*. If a man ſay that Chriſt did then preach, the ſame may alſo be affirmed of *Stephen*, when (as *Beza* ſaith) he taught in the *Synagogues* of the *Jews*. Whilſt you hear *Beza* driven thus to his ſhifts, do you not imagine, that if his caſe in this point were good, he could defend it better?

Cont. Sar. ca 7.

Luke 4.17. &c.

But now as concerning *Cartwright's* confident aſſertion, that the Deaconſhip is not to be made a ſtep to the Miniſterie, beſides the ſaid ancient Fathers, and continuall practiſe of the Church for 1500 years, the chief learned men of *Helvetia* and *Denmark* are flatly againſt him, where they treat of this place of the Apoſtle, *He that miniſtreth well, ſhall purchaſe to himſelf a good degree. Alexander Alexius* a *Scottiſhman*, though in ſome ſort he be a Conſiſtorian, yet he is alſo againſt him: For writing upon the ſame place, *They ſhall get to themſelves a good degree, that is*, (ſaith he) *digni judicabuntur officio Epiſcopi;*

Bullinger. Gualter. Hemingius.

capi; *they shall be judged worthy the office of a Bishop.* But *Beza*'s pretty apish toy I could not chuse but laugh at in this place. He seeth the stream of all antiquity to run for this step to the Ministery; insomuch as I am perswaded that neither he nor all the pack of his adherents are able to shew that there was ever any one Minister since the Apostles times, (till now of late) but first he was a Deacon: and therefore to come as near the truth as he can, and misse, he saith, that in *Geneva* when they chuse any to the Ministrie, they ever prefer their Deacons being meet men, before any other of whom they have not so good experience. So as there, to be one of the four Proctors of their Spittle-house, is one good means to get into their Ministery. But I will leave these Spittle-house-deacons, to climb as they can into their Consistorian Bishopricks, and come to another manner of Deacons, that would be hardly induced to be thrust either into a Spittle-house or accept of the Ministry.

It appeareth in the 10. Chapter, how providently it is ordered at *Geneva*, that none but Councellors of the State can be any Aldermen of their grand Presbyterie: and likewise how *Beza* adviseth all other Churches, that will receive their holy Platform, to endeavour as much as they can, that Noblemen and Princes may take that office upon them. Which order and advice is thought to be of such importance (as it seemeth) for the glorie of their Eldership, that our English Discourser hath thought it meet to extend the same in some sort to the choise of their Deacons. *Every ignorant contemptible person* (saith he) *is not to be allowed to this office* (of Deacons:) *but as godly, wise and worshipfull, as may conveniently be found in the Congregation, may not think themselves too good to minister unto Christ in his Members, and in the name of the Church.* Away then with these base Artizans, that have dreamed, peradventure, that if the Discipline were up, they should be (I know not what;) away with them, I say, these Taylors, Shoemakers, Mercers, Drapers, and such like ignorant and contemptible persons, and give place to your betters, the wise and worshipfull Gentlemen of the Parish. Indeed where great Lords and

Dis. pag. 110.

Princes

Princes are Elders, forasmuch as Deacons may chance sometimes to be joyned in Commission with them, it is very meet they should be men of worship. But yet methinketh all the parts of this Senate are not fully sutable. For where the Deacons are men of worship, where the Elders are Noblemen and Princes, what must the Pastors and Doctors be? Surely if proportion be kept, they must be some body; the Doctor a King, and the Pastor an Emperour.

What needed the learned Discourser then to suspect, that peradventure some men would be loth to take the office of Deacons upon them, when they should be matched in this sort with such worthy and honourable Collegues? A great preferment no doubt, for any aspiring mind; and few Gentlemen (ye may be sure) will refuse it. But yet his suspicion doth rise of something. For what if these Gentlemen-Deacons, when their Pastors and Doctors, and their Noblemen-Elders were consulting together, should be thrust out of the doors, notwithstanding their Worships? I tell you truly that point is not yet resolved. *Bertrand de Loques* a French Disciplinari- *Bert.* of the an affirmeth, that *although the Consistorie is indeed composed of* Church, ca. 14. *the Pastors and Elders; yet the Deacons are received into it so farre forth, and in as much as they shall judge it to be expedient and profitable, to advise, give counsel, and consider of the censures, and of that which is requisite and necessary for the guiding and government of the Church.* Well, this is something for the Deacons: but the ancient Council of the *Hague*, which was held (as it hath been said) in the yeir 1586. hath gone much further. For there it is decreed, *That in those places where* *Concil. Hag.* *there are but few Elders, Consistorio Diaconi adjungentur, the* *Canon* 35. *Deacons shall be adjoyned unto the Consistorie.* Before they were to expect untill they might be received into the Consistorie, but now they are of it. Before they were but only to give advice; but now being of it, they must have their voices in it.

But what should I insist upon such paltrie proofs? You shall hear a Canon of the Ecclesiasticall Discipline in *France*, resolved upon (I know not what) by how many Synods, at *Paris*, *Poitiers*,

Poitiers, Orleans, Lyons, &c. There it is ſet down for a Law in this ſort; *The Elders and Deacons do make the Eccleſiaſticall Senate or Conſiſtorie, wherein the Miniſters of the Word ſit as chief.* And with this *French* Decree the Authors of the ſecond Admonition here in *England* doe fully accord; where they aſſure the high Court of Parliament 1572. that *the whole regiment of the Church is committed joyntly to the Miniſters, Elders, and Deacons.* Thus farre then the matter runneth well for our worſhipfull Deacons. Howbeit now hear what is ſaid to the contrary.

Dif. of France. of the Conſiſt.

Admonitio 2.

You have heard how the ſaid Councils and Admonitioners have joyned the Miniſters, Elders, and Deacons together; but now in cometh another ſort, and they will needs disjoynt them. It would hardly be endured by the Miniſters of *Geneva*, to have one of the Proctors of the Hoſpital to ſit (by virtue of that office) cheek by jowle with *Beza*. And therefore the generall reſolution of all that are there quite againſt the Deacons in that behalf. *Beza* in his Treatiſe againſt *Eraſtus*, and elſewhere, doth allow of none to be of the Presbyterie but Miniſters and Elders. *Cartwright* and all the reſt of our reforming ſconces (except the ſaid Admonitioners) do wholy therein agree likewiſe with *Beza*. So as I ſhall not trouble you with any further allegation to this purpoſe, ſaving one; and that you ſhll have, becauſe it containeth in it not the judgment only of any particular man, but it is the full reſolution of *Cartwright* and all his crue here in *England*, contained in a certain book of Diſcipline whereunto the chiefeſt of them have ſubſcribed: *The Presbyterie* (ſaith that book) *is an Aſſembly or Senate of Elders. By the name of Elders are ment Miniſters of the Word, and thoſe that are properly called Elders.* They mean ſuch as in their place I have ſpoken of. Here then you have that Deacons are of the Presbyterie, and that they are not of the Presbyterie. Chuſe which ſide you will believe: I think they are bewitched. If I might adviſe you, believe them both alike.

Beza De Presb. Beza Epiſt 83.

But ſome will peradventure ſay, that it maketh no great matter whether ſide hath the truth, that the point betwixt them

them is of no importance; and that I am to blame to make ſo much of nothing. Whereunto I anſwer, that if there be any who ſhall ſo conceive, he is not well acquainted with the depth of this matter: For indeed it worketh a marvellous alteration in the Deacons office. Admit them to have their places and voices in the Conſiſtories, and then their authority is grown to be very great; Then they have equal right with their Paſtors and Doctors, to ordain Miniſters by impoſition of their hands; then the forgiving and retaining of ſinnes doth appertain unto them; then they are become the Apoſtles ſucceſſors, and do carry the keys of the Kingdome of Heaven as well as any of the reſt. *For, In Conſiſtorio ſtandum majoris partis ſententiæ; In the Conſiſtorie men muſt ſtand to the ſentence of the greater part.* One mans voice there is as good as anothers. And ſo in all other matters that do belong to the Conſiſtorie, and which are to be executed there joyntly by them altogether, the Deacons bear ſway and have a ſtroak with the beſt of them. Whereas on the other ſide, if they be excluded out of the Conſiſtorie, (as *Beza* and our men would have them) then they have nothing at all to doe with any of the matters; but are reſtrained and drawn into a more narrow compaſs, and muſt content themſelves to be either Proctors of Hoſpitals, or elſe Collectors and Diſtributers of the peoples devotion to the poor. And therein alſo they are ſubject to great controlment. For as the laws and certain grounds of *Geneva* affirme, (and therefore alſo it is commonly ſo held elſewhere) *Diaconorum adminiſtratio Paſtorum inſpectioni eſt obnoxia; the Deacons adminiſtration is under the overſight of the Paſtors.* *Cart, &c. New diſcipline.* *Theſ. Genev.*

It is true, that *Beza* is pleaſed to allow the Deacons a little more ſcope then hitherto I have mentioned: And that is, that in the celebration of the Lords Supper, they may by their office carrie the Cup to the Communicants. Mr. *Cartwright* goeth a little further, and telleth us alſo that they may likewiſe diſtribute the Bread. *In all Reformed Churches almoſt* (ſaith he) *the Deacons do aſſiſt the Miniſter in helping of him to diſtribute the Cup, and ſome places alſo the Bread.* If none would be angrie with me, I would gladly ask this queſtion, *viz.* why the Deacons *Beza cont. Sav. cap. 7.* *T. C. lib. 1. pag. 61.*

Deacons might not as well help the Miniſter to baptize, and to diſtribute the Word, as well as the Lords Supper. But, as I ſaid before of the Noblemen Elders, ſo do I alſo of our worſhipfull Deacons. What a ſight were it to ſee a Juſtice of Peace, peradventure in his velvet cloak, his chain of gold, and ſuch correſpondent attire as is agreeable to that calling, delivering to the people (that I may ſpeak of ſo holy a Sacrament ſacramentally) the moſt bleſſed Body and Blood of our Saviour Chriſt? and I allow the ſight as reaſonable, as to ſee the Proctor of a Spittle-houſe executing of that charge. Peradventure it will here be ſaid again, that if there be any deformity in the beholding of either of theſe ſights, it is not in them, but in the beholders; for they are Eccleſiaſticall perſons as ſoon as they are made Deacons: And then why doth it not belong unto them to deal in Eccleſiaſticall cauſes? It is well objected: That point indeed would not be omitted.

It is generally agreed upon amongſt them (I confeſs) that their newfound half-party Deacons are Eccleſiaſticall perſons. For our Counter-poiſoner ſaith, *That whoſoever are called* (as you muſt underſtand their Deacons are) *to bear office in the Church, with due examination and triall, and with the conſent of thoſe to whom it may appertain, and are with faſting and prayer, or with prayers only, and with impoſition of hands, ſeparated or put apart to that office, they are all Eccleſiaſticall perſons, and not Lay-men, as they term them.* Surely, if our Noblemen were once become Elders, and our chieſeſt Gentlemen Deacons, and ſo both the ſorts of them Eccleſiaſticall perſons, what a Clergie ſhould we have in *England?* Now there is no one calling in the whole Commonwealth that is grown to be more contemptible with many then the calling of Clergie-men. But that would ſoon be recovered, when ſuch men of eſtimation ſhould be in the account of Eccleſiaſticall perſons. There was an old ſaying, *Solvat Eccleſia, Let every man pay to the Church:* Which now is altered, and made anſwerable to the humour that now reigneth, *Solvat Eccleſia, Let the Church-men pay for it.* And indeed, if we had ſuch Elders and Deacons to be of the number of us that are Church-men and Eccleſiaſticall perſons,

Count. p. 130.

perſons, we might ſurely pay well for it: at the leaſt if their Tenths and Subſidies ſhould be in all reſpects rateable to ours. And there were no reaſon that the Paſtors and Doctors, men ſo farre in degree above the Elders and Deacons, ſhould finde leſs favour then their inferiours, or be more deeply charged, except their Livings were in true value according to their degrees.

But this would be the miſchief of it, that the Diſciplinary Platformers have ſo farre overſhot themſelves already, as certainly they have marred all theſe their former ſpeculations. For they have made the Deacons Office but annual. And I am perſwaded, that if our Noblemen and worſhipfull Gentlemen were but for one year to all reſpects become Eccleſiaſticall perſons, they would hardly be drawn to continue in that calling the next year after. It was never heard of in the Church of Chriſt for the ſpace of a thouſand and five hundred years, that the Deacons Office ſhould be annuall. Impoſition of hands by the Presbyterie to an Office for a year? In what Apoſtle? in what Evangeliſt, in what Hiſtorie may we find it? A man ſhall be an Eccleſiaſticall perſon to day, and to morrow (without any fault committed by him) he ſhall become a Lay-man again. Maſter *Beza* ſeeing the abſurdity hereof, doth endeavour to ſalve it as well as he can. And wote ye how? Surely he ſaith in effect, that few men will be willing to tarry long in that Office: and that therefore they are glad to have them as they may, and to frame their Laws accordingly. But you ſhall hear his owne words to Doctor *Saravia*, who doth miſlike that the Deacons Office is annuall. *Reſtitue igitur nobis felicia illa Apoſtolicarum Eccleſiarum tempora, &c. Reſtore then unto us (ſaith Beza) thoſe happy times of the Apoſtolicall Churches, and ſtirre up ſuch men in every place if thou canſt, who will not refuſe this Office with that condition.* Beza cont. Sarav. cap. 7.

See, I pray you, how weak in faith Maſter *Beza* is. Tuſh, (ſaith *Cartwright* and ſome others even in the very like caſe) grant unto us once that we have our Presbyteries eſtabliſhed, and as concerning fit men to take upon them the Offices which are there required, God will ſtirre them up thick and three-

ſold: you ſhall be ſure there will be no want that way. You have heard before the place I mean, but ſuch a good tale cannot be told too oft. T. C. l. 1. pa. 182. *When men are called* (ſaith he) *to a lawfull and profitable calling, and eſpecally to a publick calling, God powreth his gifts on that perſon (which is called) ſo plentifully, that he is as it were ſuddenly made a new man.* Now if this be true, of all the gifts which are moſt neceſſary in any man of calling, I take it that this one may goe in the number, that a man *having put his hand to the plow, ſhould not look back*, but continue in the calling which he hath taken upon him. So as then *Beza's* anſwer is not worth a ſtraw, to tell us that the Deacons Office is not of ſuch continuance now as it was in the Apoſtles times, becauſe men will not now take that charge upon them. For *Cartwright* either telleth him in effect, that Deacons muſt be choſen for their lives, as in the Apoſtles times (except there be ſome extraordinary occaſion to the contrary) and that then God will make them willing to continue in their Office according to their duties; or elſe if he ſhall reſtrain his ſaid ſpeeches (which are generally) to his Elders, and ſo exclude their Deacons from that ſodain influence of Gods graces he talketh of, then certainly I ſhall doubt, and ſo I think others will doe in like ſort, that his Divinity in that point is much like his platforme of Diſcipline, that is, forged and counterfeit.

But one thing yet more I am to advertiſe you of, concerning the worſhipfull Deacons: And it ſeemeth ſtrange. Our men, as you know, and as it is elſewhere mentioned, have been moſt earneſt upon this point, that the Body of Chriſt muſt in no wiſe be deformed, neither by increaſing, nor diminiſhing, nor confounding of thoſe Officers and Offices which he himſelf hath appointed in his Church, and to that end diſtinguiſhed. Hear, I pray, the Demonſtrator, where he goeth about to prove that a Deacon may not intermeddle either with the Word or Sacraments, Demon c. p. 13. *That which the Apoſtle* (ſaith he) *maketh an ordinary and diſtinct Office from others in the Church, muſt be attended upon by them that are in the ſame Office, and not be mingled with any other. But the Deacons Office is ſuch a one,*

conſiſting

consisting in distribution with simplicity, as Calvin *and* Beza, *&c. do affirm. And therefore consequently the Deacons Office must be attended upon, and must not be mingled with any other Office.* I will not meddle with the insufficiency of this argument; but take every part of it as the Demonstrator meant it; and you shall see what will thereupon fall out. If his *minor* be true, *viz.* that the Deacons Office, consisting in distribution, is of that nature that it must be attended upon, and may not be mingled with any other Office; what would ye say to him who should affirme, that notwithstanding the Elders and Deacons are distinct members of Christs body, and have distinct Offices appointed unto them by Christ, yet those Offices may be mingled together, and one man may execute them both? Surely Master *Beza* is the man. *As near as we can* (saith he) *we* (in Geneva) *doe chuse our Deacons (being indued with good gifts to be likewise Elders, because (the censure and judgement of manners being no daily function) has duas simul functiones obire facilè possunt; the Deacons may easily discharge both these functions together.* Indeed it was meet that the Proctors of their Hospitall (carrying the purse) should be entertained with them by one device or other. But in the mean while our Demonstrator runneth against them with all the force of his Engines quoting *Cartwright* and *Travers* for his chief authors, with their ἓν πρὸς ἕν, one instrument to one use, and μηδὲ Ἡρακλῆς πρὸς δύο, one man may not have two functions or offices: and so amongst them they make (by consequence) the holy platform of *Geneva* to be a maimed, a dismembred, a confused and a mangled platform of Church-discipline. And thus you see (concerning this matter of their new-devised Deacons) how they agree together like Harpe and Harrow.

T. C. lib. 1. pa. 199.

Chap. XIX.

Of certain Widows which are made Church-officers; and of the disagreement which is about them.

TOuching this matter of Widows, I will not trouble you much with it. Certain poor godly and impotent Widows, that had neither goods nor friends, nor were able in any wise to help themselves, were maintained in the Apostles times with such money as was brought in by the richer sort and laid at the Apostles feet. The places of Scripture wherein these Widows are mentioned, the Papists bring for their Nuns, and our Disciplinarian men for a fifth sort of their Ecclesiasticall Governors: both of them (as I take it) with no great sinceritie. The office ascribed to Nunnes was single life, fasting, and prayer. The office ascribed to the ruling Widows is, to wash the feet of the Saints, and to attend upon the poor that are sick. This matter of Nunnes is notably handled by *Chemnitius*: and so is the other of the pretended ruling Widows by Doctor *Sutcliffe*. How grossely the Papists have erred in their device I have not now to deal with it. The disagreement which I finde in the other sort touching their Widows, is the point which is propounded.

Chemnit. ex concil. Trident. par. 3. Doct. Sutcliffe of Eccles. Discip. c. 6.

First, I see there is some doubt, whether the persons who (as they say) did execute the office mentioned in the Apostles times, were men only, or women only, or some of them men and some of them women. *Cartwright*, he is for the women only; where dividing Deacons into two kinds, he saith thus of the second, *Some had charge over the poor strangers and the sick poor only; and those St.* Paul *calleth in one place* Diaconisses, *and in another place* Widows. By his opinion then they were women. But *Travers* in his discourse of Discipline, where he speaketh of Deacons, and casteth them out into their orders, can find no other Church-officers to have executed that charge in the Apostles times over the sick poor, but only men-Deacons.

T. C. lib. 1. pag. 150

cons. A third ſort there is which depend upon Maſter *Beza*: and they will be ſure not to miſs their aim; and therefore they hold that both men and women were then capable of that Office. *I agree to them* (ſaith *Beza*) *who think that Saint* Paul *in theſe words, (he that ſheweth mercy, with chearfulneſs) underſtandeth thoſe which were appointed to cure the ſick; ut ferè erant viduæ, ſuch as for the moſt part the Widows were.* Not alwaies Widows, but for the moſt part? Sith then belike it is a matter after a ſort indifferent. Indeed in *Geneva* they have no ſuch Widows at all; but *a Phyſician and a Chyrurgion maintained by the wages of the Town, to look to the ſick in their Hoſpitall.* Now all theſe three ſorts of men have their partakers. The moſt hold for the Widows with *Cartwright*. *Junius* giveth this reaſon why ſuch women were rather appointed to that office then men; becauſe *aptiores ſunt quam viri; they are more fit then men to be about ſick perſons, and to help them.* The Author of the Fruitfull Sermon, he inclineth to *Beza*, where he ſaith, that a *ſhewer of mercy is he, or rather ſhe, &c.* And *Travers* in like ſort is not without his adherents. Which diſagreement amongſt them is not lightly to be regarded. For if Widows were appointed by the Apoſtles to that Office, then men might not execute it: if men were appointed, then it was unlawfull for women to take it upon them; no more then it was lawfull for them to be either Paſtors, Doctors, Elders, or men-Deacons.

Diſcip. Eccleſ. 118, 119.

Ordor of *Geneva* of Deacons.

Junius Eccleſ. lib. 2. cap. 4.

But be this point as it may be; I will come to a ſecond jarre. It hath gone a great while for good payment from *Beza* and *Cartwright, &c.* that the whole Church being divided into Eccleſiaſticall Governors and Idiots, the men or women that did attend the poor ſick, or rather the women (that I may uſe their phraſe,) were no more to be reckoned amongſt the lay Idiots in their Pariſh, but muſt be thenceforth accompted in the number of Church-governors. A Widow in a Spittlehouſe, an Eccleſiaſticall perſon; nay an Eccleſiaſticall Governour and Commander. It ſeemeth that ſome have been driven from *Beza, Cartwright*, and the reſt of their aſſociates, with the very cogitation of this ſo groſs an abſurdity. And therefore to ſalve

Beza annot. in Rom. 12. & cont. Eraſt. T. C. lib. 1. pag. 190. Learn. diſcourſe. Fruitfull Sermon.

up

up the mater, (and yet to come as neer as they could unto them) they have displaced these Widows from their seats of government, and have made them plain Idiots again, as they were before. Or rather, which is much worse, whereas before they were Governours of the Church, they have now thrust them into the lowest place that may be, and say they are to be esteemed but as *Church-servants, such as were appointed by the Governours of the Church and consent of the people* to that servitude. Here is then a great fall, as I think, from a wise woman to an Idiot, or from a publick person to a private condition, and from a Church-governour to a poor Spittle-house servant. Who would wish to his enemie a greater change? Peradventure there will be some distinction devised, that shall stop up this gap: but if it be not a good one, it may so chance that all their soveraign rulers will be mashed with it.

Femel defence. *Fruitfull Sermon.*

Thirdly, if these the foresaid helpers of the poor sick should be men, as it is in *Geneva*, divers great questions will rise. As for example, *Where the holy Ghost hath described their qualities; How well seen they ought to be in Physick and Surgerie; Who should trie their skill before they were chosen; Being chosen, who should admit them; Whether the Elder-ship must be able to trie them; And whether it be an Apostolicall rule, that Physicians and Surgions should be ordained for practitioners by the imposition of the hands of the Presbyterie.* And again, on the other side also, if the said mercy-shewers do prove to be Widows, (although, as they say, there is some kind of description of them in the Apostles first Epistle to *Timothy*, wherein they agree) yet something will still fall forth to be out of joynt. Every such Widow as they require, must be threescore years old at the least, and such a one (saith Master *Calvin*) as was *unius viri uxor, the wife of one husband, that is, was never married but once.* And he yieldeth this reason of that the Apostles order: *Because when a woman cometh to those years, and hath been content all her life-time before to have had but one husband, it is very likely that afterward she will live both continently and modestly.* So then, by Master *Calvin's*, judgement, there might no Widow

1 Tim. 5, 3, &c.

Gal. is 1. Tim. 5.

dow have attained to the said Church-office of governing the sick poor, if she had been twice married. But Mr. *Cartwright*, relying upon Master *Beza*'s Annotations, will (as it seemeth) none of that; but saith, that *it is sufficient if such a Widow hath had but one husband at once, and hath not been married unto another after an insufficient divorce.* By whose opinion, every such Widow might have had in the course of her life four or five husbands, without prejudicing her self thereby, from being as likely to live continently after she came to the age of threescore as any other which should have had but one husband at all. If the reason of the Apostles words depend any way upon that point, peradventure Master *Calvin*'s exposition will prove to be the better. *T. C. lib. 2. pag. 116.*

But there are here two points which I marvel at. It seemeth that by the opinions of them all three, a Widow being once chosen to be a Church-governor, might not afterwards marry (at the least) and keep her office. And why should then either Physician or Surgion that is married have that charge committed unto him? Cannot an old woman, that hath peradventure as old an husband, be as diligent and carefull about the sick poor as a Physician and Surgeon of middle years, that may have both of them, peradventure, young wives? The second point I spake of is this. Master *Beza*, in his exposition of the place mentioned *unius viri uxor, the wife of one husband*, notwithstanding he knew Master *Calvin*'s foresaid interpretation of the same words to be opposite to his, and that he taketh upon him to confute his reason before specified, *viz.* of the probability that such women as had been married but once in threescore years, were more likely to live chastly afterward then if they had been married four or five times: yet for the honour and reverence (as I take it) of Mr. *Calvin*'s name, he doth not once make mention of him. You will say, this is a slender marvel. Mr. *Calvin* was his friend, and therefore he named him not. Indeed that is the manner of the world! Men are oft favoured as they are friended. But it is pity that the ancient Fathers have no more friendship with *Beza*: For that is the point I marvel at. Here him how he cometh over them,

them, or rather how he discrediteth himself. *Hac in re sane, &c. In this thing surely, I do not easily agree to the ancient Fathers, especially to the Latine Writers.* And again, *If any man shall oppose against my exposition the authority of certain of the ancient Fathers; ad verbum Dei provoco, I do appeal to the word of God, and I desire that the reasons which I have brought for it may be refelled.* How crank he is with the ancient Fathers? but not a word of Mr. *Calvin.* And his reason (as I take it) was this, because Mr *Calvin's* authority serving him much better for the credit of divers Disciplinary positions, then all the ancient Fathers doth, he is more desirous for the continuance of his reputation then of all theirs. A fourth matter there is also concerning these Widows, which is of the greatest importance, and is yet no better agreed upon then as you have heard of the rest. Be it that in the Apostles times there were such Widows as they affect; yet the question is, whether it be necessary that now there should be such Church-officers, or new Colledges of Widows set up in every Parish, to look to the poor whether they be sick or not. Some of their Proctors do waver much in this point: some are resolute for them, and some are as resolute (to my understanding) against them. First (I pray you) let Mr. *Cartwright* speak his pleasure; *Saint Paul reckoneth up all the ordinary and perpetuall Offices of the Church; of the Doctor, of the Pastor, of the Deacon, of the Elder, and leaveth not out so much as the Widow.* Again, *Now there is not so great use of these Widows with us, &c. Part of the necessity (why they were first founded) grew both by the multitude of strangers, &c. and by the great heat of those East Countries, whereupon the washing and suppling of feet was required.* Again, *For asmuch as there are poor which are sick in every Church, I doe not see a better order can be devised, &c. if there can be any Widowes gotten.* And again, *I conclude, that (if such may be gotten) we ought to keep that order in the Church.* In good time. It is a very substantiall conclusion.

T. C. lib. 1. pa. 190.

And is he come to this, *if such can be gotten?* Hath God appointed such Officers to be in every Parish as cannot be gotten? He told us before in the behalf of his Elders, (as you shall

ſhall bear again the third time) *that when men are called to a lawfull and profitable calling, and eſpecially to a publick calling, God doth powr his gifts on that perſon (which is called) ſo plentifully, that he is, as it were, ſodainly made a new man.* Whereupon he inferreth, that do but once make choice of ſuch Elders as he doth after, and God will by and by make them fit perſons to execute their Offices. And may we not then alſo affirme, bythe Analogie of the ſame doctrine, that when God appointeth an ordinary and perpetuall office in his Church, he doth alſo provide, either ordinarily or extraordinarily, that there ſhall be alwaies ſome to undertake it? What prerogative have his Elders above his Widows, that God having appointed them both alike to bear a continuall office in his Church, the one ſort ſhould be ſo miraculouſly provided for, even upon the ſodain, and the other be ſuffered ſo farre to weur out, as that they cannot be gotten? May it not be as truly ſaid, ſet up the Elderſhip in every Pariſh, and God will provide Widows; as ſet it ſo up in the moſt Clowniſh Pariſh in *England*, and God will preſently by inſpiration make the poor Husbandmen, Carters, Thatchers and Dawbers, newly choſen to be Elders, ſuch meet and able men to govern the Church, as the keys of the Kingdome of Heaven may be ſafely committed into their hands? T. C. lib. 1. pag. 180.

Whether through theſe and ſuch like other conceits, or upon what grounds elſe I know not; but there is a ſecond ſort of Diſciplinary Widowiſts, that are very farre grown paſt *Cartwright's Iſs* One that writeth *the defence of the godly Miniſters,* (as he intituleth them,) hath in that Treatiſe framed ten Arguments of a wonderfull power, as many have ſuppoſed; Wherein he alwaies comprehendeth the Widows, and nameth them as neceſſary parts of the form of that Church-government which Chriſt and his Apoſtles have appointed to be *the ordinary and perpetuall platform* for the guiding and governing of the Church untill the end of the world; and maketh them (by ſuch force as his Arguments have,) as neceſſary for the ordinary continuance of them, as either Paſtor, Doctor, Elders, or men-Deacons. The learned Diſcourſer likewiſe agreeth *Fenner.*

with this Defence-maker, where having ſpoken of Widows, amongſt the reſt of their Church officers, and of all their offices, he ſaith, that *being inſtituted by the ſpirit of God for the neceſſary uſe of the Church, which uſe ſtill continueth, they ought alſo to be retained amongſt us.* I may not here alſo omit the author of the *Fruitfull Sermon*, who expoundeth ſo pretily the ſimilitude which St. *Paul* uſeth of *that myſticall body whereof* (as I take it) *Chriſt is the head*, that he excludeth the whole Church from being any members of it, except they be either Paſtors, Doctors, Elders, Deacons, or Widows. *A member* (ſaith he) *is ſuch a part of the body, as hath received from the head ſome particular and neceſſary gifts, to help and benefit the whole body and every member thereof.* And ſo he reckoneth us his members, as I have ſaid. His meaning therein is this (as I think, that the reſt of the body is but as it were a rude lump, which is to be framed and faſhioned by the ſaid members, by every one according to the office of it. And after for the neceſſity, *viz.* that every one of his ſaid members, *no moe, no fewer, ſhould alwaies continue in the body*; he uſeth theſe words, *If nature lack any one member, be it never ſo baſe, if it be but one toe, ſhe is ſorry, ſhe is grieved, ſhe lamenteth, ſhe judgeth her ſelf maimed, yea ſhe would redeem it with the peril of loſing the reſt; ſuch is her love and deſire to appear in her beauty and perfection.* As though he ſhould have ſaid, that he and his fellows are ſo farre bewitched with the deſire of their Elderſhips, that rather then they will miſs their Widows, even the meaneſt members of it, they care not to hazard the Being of the whole Church.

Learned diſc. pag. 194.

Fruitfull Serm. pa. 39.

Ibidem.

Ibid. pa. 40.

Unto this fruitfull Sermoner mentioned, I will add one of *Fenner's* invincible arguments, becauſe it enforceth the ſaid ſimilitude of the members of the body ſo ſyllogiſtically. *Whatſoever Officers are ordinary members of the Church, are ſet into the ſame of God for ordinary and perpetuall duties, with ordinary and perpetuall gifts, wherein they are commanded to abide, and wherewith the Church is commanded to be content, thoſe are ordinary, perpetuall and the beſt: for no man may remove the members of Chriſts body, having ordinary gifts and actions for the perpetuall*

Defence, pag. 135.

all uſe of the body. But theſe of Doctors, Paſtors, Elders, Deacons, Church-ſervants, are ordinary members of the Church, are ſent into the ſame of God, for ordinary duties of teaching, exhorting, ruling, proviſion for the poor, and attendance unto them; all which no man in his wits will deny to be perpetuall, and in theſe expreſſely they which have the gifts are commanded to abide, and to content themſelves with them. Wherefore, &c. Theſe men, you ſee, muſt either have their Widows, or elſe all is marred. And have them they will, if diſtinguiſhing, ſimilitudes, dividing, ſylogiſmes and Logick will get them. And beſides, you may perceive what moſt vehement, patheticall, and peremptory men they are in this behalf.

Howbeit you ſhall finde that other men, nay whole Churches, (for all this heat) are of another opinion: and withall ſuch men and Churches as neither the Defender, Diſcourſer, nor Sermoner, nor all the private Diſciplinary Conventicles in *England*, will preſume in any ſort to compare themſelves unto them. Maſter *Beza* doth not think the having of Widows to be ſuch an ordinary and perpetuall inſtitution as it hath been pretended. For at *Geneva* not ſuch a Widow, if you would give a pound for her. And yet that platform is either perfect by this time, or elſe there hangs ſome curſe over it. But this I am ſure of, that he who durſt take upon him to tell them in *Geneva*, that by their omiſſion of theſe Widows they have cruelly wounded the body of Chriſt, they had like deſperate Ruffians cut off one of his Members, and that in theſe reſpects the form of their Diſciplinarie Regiment is maimed and deformed; might peradventure repent him of it. Indeed either I am very much deceived, or elſe this dream of Widows beginneth to vaniſh. The very principall, nay the only place, *viz. He that ſheweth mercy* with chearfulneſs, whereupon they have hitherto built, to prove them to be ſuch Church-officers as they have imagined them to be, is boldly and with main ſtrength wreſted out of their hands; notwithſtanding that Maſter *Calvin*, Mr. *Beza* and Mr. *Cartwright* had laid as faſt hold upon it as they could. Or peradventure I might rather ſay, that the two which be alive, ſeeing their tenure was naught,

have willingly given it over. The Champion, I mean, that hath done this great deed, is Maſter *Travers*, who writeth of this point after this ſort: *That which followeth of him that ſheweth mercy, nullum certe munus Eccleſia indicare puto, &c. I think it meaneth not any certain office, but what duty the whole Church ought to ſhew in relieving the poor.* Thus farre and further Maſter *Travers* in his *Latine* book, as if you will peruſe the place you ſhall perceive.

De diſc. Eccleſ. fol. 119.

But you muſt remember that I doe referre you to his *Latine* book, and not to the *Engliſh* Tranſlation of it. Why? ſome may ſay, is it not faithfully tranſlated? ſhall we think that ſuch zealous men as had to deal therein would ſerve us as the *Jeſuits* doe? It is, we know, a practice with that falſe hypocriticall brood, to leave out and thruſt in what they liſt into the Writings of the ancient Fathers, that thereby in time nothing might appear, which ſhould any way make againſt them. But we will never ſuſpect nor believe that any man who feareth God, and leaſt of all that of any of that ſort which are ſo earneſt againſt all abuſes and corruptions, ſhould play us ſuch a prank. Surely ye doe well to judge the beſt; and I my ſelf was of your opinion: But now I am clean altered. How were ſome of *Urſinus* works uſed at *Cambridge*? And it is true that ſome other Books have been handled very ſtrangely elſewhere: But concerning the preſent point this is the truth. The Tranſlator of *Travers's* Book hath quite omitted the words which I have alleaged, and all the reſt that tend to that purpoſe, even ſeventeen lines together. So as if you ſee but the *Engliſh* book you ſhall not finde ſo much as one ſtep whereby you might ſuſpect that ever Maſter *Travers* had carried ſo hard a hand over the pretended Widows. If the Tranſlator had received any Commiſſion from the Author to have dealt in that ſort with his Book, yet it ſhould have been ſignified either in ſome Preface or in ſome Note, or by ſome means or other: but to leave ſuch a matter out, and to give no general warning of it, I tell you plainly it was great diſhoneſty and lewdneſs. It were better for them to give over their platforms in the plain field, then to ſeek to maintain them in ſuch apparent falſhoods.

Well,

Well, let them take their courſe, and yet all their ſleights will not prevail. But the Tranſlator or Counſellor, or Peruſer, one or more, or how many ſoever, they were but all of them ſots, if they thought by ſuch their corruption to bolſter up the credit of their Widow-Church-governors. For it is evident in my judgement) that either moſt of their own men do begin to come to Maſter *Travers's* opinion before mentioned, or elſe that generall yet is held by them, that the firſt ordaining of Widows was but for a time, and never meant to be an ordinary and perpetuall inſtitution to continue for ever.

In *Geneva* (as I ſaid) there are no ſuch Widows. *Scotland* in their approved Book after the *Geneva* faſhion doth not once think of them. The *Synodicall* conſtitutions for the Presbyteriall Platform of all the *French* Churches do make no mention of them. The generall Council of the *Hague*, and ſo all the Low-Countries, have wholly forgotten them in their Decrees and Canons. In the Platform and new Communion-Book which was offered once or twice to the high Court of Parliament in *England*, concerning theſe Widows there is nothing but ſilence. Whereas alſo there hath been great pains taken of later years amongſt the Diſciplinary brotherhood, and many Meetings and Synods held about another more particular draught of Diſcipline for this Realm, till at the laſt they have ſubſcribed unto it to be a neceſſary platform for all places and times: yet you ſhall not finde that they have ſpoken ſo much as one word of thoſe Widows. Whereupon I conclude, that their cauſe is deſperate: and ſo I leave both them and their Patrons, with all their contrarieties, uncertainties and wranglings about them; and will come to the conſideration of another materiall point, *viz.* what Charge this Conſiſtoriall device doth bring with it to every Pariſh.

Chap. XX.

Of the Charge to be impoſed upon every Pariſh by means of the pretended Elderſhip.

BY the common account of our Diſciplinary devices, there are divers Eccleſiaſticall perſons to be maintained in every Pariſh. Now there is but one in moſt places, the Parſon or the Vicar; and (God knoweth in many Pariſhes their entertainment is full bare. But admit of the Conſiſtoriall Senate in every Pariſh; and then conſider how they ſhall be charged.

Pag. 131. Firſt, the current aſſertion is, *That in every Congregation there muſt be a Paſtor*: but the learned Diſcourſer ſaith, there ſhould be two at the leaſt. Then they muſt have a Doctor. And for Elders they may be more or fewer, as the circuit of the Pariſh is. Except Maſter *Beza's* collection prove to be authentical; and then their number will be great. You have heard that we muſt have the form of the *Jews* Sanedrim or Councel in every Pariſh. And in that (ſaith *Beza* there were twenty four Eccleſiaſticall Judges. By which account, abating the Paſtor and the Doctor, there ought to be two and twenty Elders in every Pariſh. You ſhall hear *Beza's* words, and how he gathereth that there was ſuch a number.

Apoc. 4. 2, 4. There is mention made in the Apocalyps of a *Throne* upon the which Chriſt ſitteth, and of the *four and twenty Seats about it, whereupon four and twenty Elders ſate*, who *were clad in white rayment, and had on their heads Crowns of gold.*

Beza cont. Eraſt. lib. ſcript. Now ſaith *Beza* (concerning the ſaid number mentioned of Eccleſiaſticall Judges) 24. *numero fuiſſe, &c. That they were in number 24. that is to ſay two of every Tribe, it ſeemeth it may be gathered out of the Apocalyps; where certum eſt, it is certain, that thoſe heavenly viſions were framed or accommodated to the formes of the Iſraeliticall Church.* Where by the way it would be obſerved, what a glorious Church-regiment we are in time to look for. Our Elderſhips muſt be framed after the faſhion of

of the Elderſhips which were amongſt the *Jewes*: And if we doubt of the ſtate and forme of the *Jewes* Elderſhips, we muſt have recourſe to the Apocalyps, where the glory of Chriſt and his Saints in the Kingdome of Heaven is ſet forth. And agreeably to thoſe heavenly thrones we muſt ſet up thrones for our 24. Eldrs in every Pariſh. For this *Beza* is certaine of, that the heavenly Viſions in the Apocalyps were agreeable to the form of the Eccleſiaſticall regiment in *Iſrael*. But as touching the number of his Elders, he is not as yet, for any thing I perceive, ſo throughly reſolved. And therefore we are at liberty, till we heare to the contrary from him, to place more or fewer in every Pariſh as we liſt.

At *Geneva* they have but 12. Elders. And they either have or had once, in *Edinburgh* as many. Likewiſe every Pariſh muſt have certain Deacons: They had once in *Edinburgh* (as I remember) 16. Deacons. And concerning Widows, (if they will urge us with the examples of the Apoſtles times, and withall in like manner preſſe us with their own expoſitions) then there muſt be a *Colledge of Widows* in every Pariſh. So the grounds of *Geneva* divinity tell us and ſo doth *Beza* likewiſe, if I underſtand them. And all theſe, how many ſoever it ſhall pleaſe our Reformers to impoſe upon every Pariſh, Paſtor or Paſtors, Doctor, Elders, Deacons, and Widdows, muſt all of them be found by the ſame Pariſh. For the Miniſters of the word, there was never doubt made amongſt them, but that they ought to have their maintenance of the Pariſh: and ſo likewiſe muſt the poor Widows. But as touching the reſt, there hath been made ſome queſtion. It was a good device of *Beza*, that Princes and Noblemen might be Elders: and ſo was it of our Learned Diſcourſer, that the worſhipfull Gentlemen of every Pariſh might be choſen Deacons. Thereby indeed the Pariſhes might ſave charges: For if they be able to live of themſelves, then they muſt not burden the Pariſh (in *Cartwright*'s opinion) but ſerve upon their own charges. The Elders at *Geneva* (being all of them States-men, I mean ſuch as be of their ſenates, men conveniently able to live of themſelves) have no allowance for any thing that I can finde.

Knox of Elect. of Elders.

Theſ. Genev. pag. 120.

Beza Ann. in Act. 6.

But

But where the Elders are poor men, ſo as their attending upon their offices might greatly hinder them, then Mr. *Cartwright* hath decided the queſtion, and affirmeth by St. *Paul*'s rule (as he ſaith) *that they ought to be plentifully maintained by the Church.* How farre this word *plentifully* will be extended I know not; but a man may gueſs. The humble motioner would have the Paſtor and Teacher in every Pariſh to have allowed unto them two hundred pounds yearly, in chiefer places more, and in none leſs then two hundred marks. By which rate I imagine that their Elders (being ſo great men by their Office, and the Governors of the Pariſh) cannot well be allowed under fortie pound apiece yearly. The Deacons that carrie the purſe (if they be not well looked unto) will be their own carvers: but ſurely their ſtipend will be for everie one of them above forty marks. As for the Widows, they cannot well live to attend the ſick and waſh the Saints feet, with leſs then twenty nobles a year, how many of them ſoever they are. All which ſummes being caſt together, will prove a ranck Charge to be impoſed upon every Pariſh. But yet this is not all: For how ſhall the Paſtors and Doctors wives and children live, when their husbands and parents are dead? This is alſo foreſeen. *Proviſion muſt be made not only for the Miniſters ſuſtentation during their lives, but alſo for their Wives and Children after them. For we judge it a thing moſt contrarious to reaſon, godlineſs and equity, that the Widow and Children of him who in his life-time did faithfully ſerve the Church of God, ſhould after his death be left comfortleſs of all proviſion.* In what ſort theſe Widows are to be relieved, I find not any particulars of it. But they may not be of the number of the Church-officers, except they be threeſcore years of age, or have ſome priviledges by their late husbands for thoſe rooms. And as touching the Children of Miniſters, this order is required for them: *That the men-children may have the liberties of the Cities adjacent, where their Fathers laboured, freely granted them; that they be ſuſtained at learning, if they be found apt thereto; and failing thereof, that they be put to ſome handicraft or exerciſe in ſome virtuous induſtry: and likewiſe for the women-children, that they be virtuouſly*

T. C. lib. 1. pag. 187.

Hiſtory of the Church of Scot. pag. 560, &c.

Ibidem.

ously brought up, and honestly dated when they come to maturity of years, at the discretion of the Church, &c. Not at the peoples discretion, who must bear the charge, but as it shall please their Eldershipps to taxe them.

Furthermore, and besides the Officers and Charges mentioned, it is also ordered by the new Book of our *English* Discipline, that *there ought to be in every Parish a Colledge or certain number of young Divines, such as are meet for the exercises of Divinity, and especially to expound the Scriptures; whereby they may be trained up by Preaching. And all these must be likewise maintained, dictum liberalitate, by the liberality of the richer.* Here you see is charge upon charge. But indeed it were a notable matter, to have a Colledge of young Prophets in every Parish. In the Universities there are Schools for reading of Lectures and for Disputations: but (as our Platformers tell us) these their Parish-Schools of Divinity are chiefly for Preaching. They must preach privately amongst themselves by course: and having an ancienter Divine with them, (I suppose it will fall to the Pastors lot) they are afterwards to conferre of the faults or defects which are found in the young Preacher, and to tell him of them, that he may amend them. Certainly if these men had been suffered to have run on forward, I feare they would have run mad. What speculations be these? All their Elders must be such men as Saint *Paul* requireth a Bishop to be; they must be able to preach in their Consistories and privately. And now you must have in every Parish divers young men, such as are meet for the exercises of Divinity before they be admitted. And where will they have all these? It was prettily said of Master *Cartwright*, *viz.* thus in effect; *Never let that trouble you: set up the Eldership, chuse your Elders, &c. and God will make them fit for their charges upon a sodain.* It had been very providently handled of him, if he had likewise taught the people, that they should never have sticked for any cost which they were to bestow for the maintenance of the said Church-officers, though they should be twice as many: because in bestowing their goods after that sort, God will make them rich, and fill their tubs, their oile-bottles, their

Dist. fact.

barns and their purses upon the sodain.

complaint of the Commonalty.

It was but a simple suit made by the Author of the Complaint of the Commonalty, *That as the Papists built Seminaries to advance the Kingdome of the Devill; so there might be more Colledges and Seminaries of true Religion erected.* For now you see it is appointed that there shall be such a Seminarie in every Parish. And how the coiners of this device did ever grow into any such conceit, I cannot certainly guesse, except it be because there is such a kind of School or Seminarie in *Geneva*. Indeed when the State there had seized upon the Church-livings they erected a School with some small allowance, according as our English Proverb runneth, of *taking away a goose, and sticking down a feather*. The profit which they have by the one exceedeth far the charge of the other. If now our men could invent such a way for every Parish, peradventure they might be heard. They talk indeed of a matter how to have their Elderships with all the appurtenances thereunto belonging, and yet not greatly to overcharge any Parishes: But it is not after the fashion of *Geneva*. There the Magistrates fleeced the Church, but they would have all themselves; the Bishops Livings, Cathedral Churches, Impropriations and, rather then fail, all the Abbey lands, and such things as did belong to all the rest of the houses of Religion. If any Parish in *England* should ask my counsell, whether I thought they might safely enter into such a present charge for the maintenance of so many, Pastor, Doctor, Elders, Deacons, Widows, Ministers Wives, their Children, and poor Students in Divinity, in hope that all the said Church-livings should be bestowed for their ease upon such their Church-officers, I should say unto them (if I speak my conscience) that I my self am farre from any such cogitation. No, no, for all the out-cries that the Disciplinarians make (as in the next Chapter you shall perceive) that all the Church-livings might be employed to the maintenance of them and their Elderships; well they may procure in some other age the further impoverishing of the Church, but they shall be sure to be little the better for it.

Humble motion. Complaint. Traversi dis. Eccles. The learned Discourse.

CHAP.

CHAP. XXI.

Of their desire, that those things which have been taken by Sacrilege from the Church, might be restored again to the maintenance of their Eldership.

EXperience, they say, is not a foolish Mistress, but *a Mistress of fools*. In the beginning of the late Reformation of Religion in most places of *Europe*, divers notable men did greatly overshoot themselves. It is *Aristotle's* rule, that one way to come to the mean, is to proceed *ab extremo in extremum, from one extremity to another*. And it may hold in the example by him alledged, of making a crooked stick to be straight: but it is not to be allowed of in any sort in the course of Divinity. There it is reckoned a point of great weakness, (and so it is also with the prophane Writers,) to run from one extremity to another. Many examples I could bring of this weakness: as how in many places men have leapt from Auricular Confession to the contempt of all private conference with their Pastor, from Pharisaicall long Prayers upon a pair of beads, three or four times said over by them at one time, to little prayer at all, two or three words, (if so many) and farewell, (agreeable to mens consciences, even as the Proverb saith, *A short horse is soon curried*,) from most gross and palpable Idolatry and Superstition, unto very great security and prophanation. Many other such examples I might alledge, of running from one mischief to another: but there is none fitter then of the course which hath been held in the very matter whereof I intreat.

In times past men thought they could not give too much to the Church: But now many suppose they cannot take too much from the Church. In times past there was so much given to the Church, that the King of *England* was fain to make a Law for the stay of so great liberality, (as *Moses* did when there was sufficient provision made for the building of the Temple) Exod. 36. 6.

Temple:) but now mens hearts are grown to such a contrary extremity, and are so farre from incurring any danger in breaking that Law for restraining them, as notwithstanding her most excellent Majesty hath continued and made her self very many notable Laws that the Church might keep that which other men have given her, and for the binding of men to pay their duties to the Church; yet every man seeth how under pretence of concealments, and by many other means, the Church goods are thirsted after, and how the poor Ministers are most pitifully defrauded in the payment of such duties as do belong unto them. Insomuch (by report) as now in sundry places, if they shall but seek or sue to have their own, either they are greatly misliked, or presently are indited for common Barretors, or if they escape that, out flyeth a prohibition from one place, a sequestration from another, and I know not what else nor from whence.

And the cause of these and many other such extremities I doe not impute so much unto the Laitie, as to sundrie men of the Clergie, whose proceedings have been greatly by extremities. It was an extremety, when *Wickliffe* affirmed that Tithes (appointed by God himself) were *mera eleemosyna, meere almes*. But of all extremities, that passeth, where some now a dayes would have all taken from the Church, that so Ministers might live as they did in the Apostles times, that is, onely upon voluntary contributions. And this they think to be a part of the Apostolicall reformation which they seek for. Whereunto I (for my part) might peradventure yeeld, if the Laitie would be sworn before they took that from us which we have already, to deale with us indeed for our provision and maintenance, as Preachers were dealt withall in the Apostles times.

I know what will here be answered: When we see that you that be Ministers are become such men as the Apostles were, we will use you as they were used. What? will ye persecute us? No, we will bring that which we have, and lay it at your feet. I beshrew my heart if I believe you: But if I did, the matter were not great. For there never were such men, nor

ever

ever shall be to the end of the world, as the Apostles were. So as where they limit their liberality with that caution, it is as much as if they should say, We would be glad to finger that which you have, and then get more as you could. Nay, it smelleth surely of a greater Prophanation. For your Ministers do teach you now the same doctrine that the Apostles taught, and would you desire more? Do you look for it at their hands, that they should work miracles? Is your pretended great zeale come to this, that now you have need of miracles.

If any man think I fight against my own shadow, and that there are none so wickedly bent as to wish any utter spoyle of the Church, he is to be advertised that Mr. *Barrow* with all his Sectaries (more in number then is imagined, and lately increased by one, a frantick petitioner) they are the men. Indeed the other sort of Constitutiall Reformers are grown to be wiser. For a while, it is true, that many of them dreamed of such a matter: They talked how much of the Church-livings might be imployed this way, and how much that way. Tithes were Popish toies; yet Lay-men might have them, and Ministers should be paid out of the Exchequer. The humble Motioner maketh mention of some such way, to put Ministers to their pensions: but he confuteth it, and broacheth another device of his own. *Travers* he doth not think that Tithes are due by the Word, but yet he would have them to be continued to the Church, howbeit not to be gathered in such sort as they are. The *Magnifico* could be content to have the Tithes: but forsooth Princes must take order to have them brought truly into the Ministers Barns, that they may not be troubled with so base a thing as to look to the manner of tithing. *Nescio quid habet sordidi singulorum agros, ne fallatur, æstimare, &c.* that is, as his Translator in *Cambridge* saith, *It is a base and vile thing for them to view every mans field, lest they be deceived, and to know the number and increase of every mans flock or cattell, and of other things, &c.* Many Ministers in some Countries not farre from hence, who think themselves as jolly fellows as Master *Travers*, would be glad with all their hearts

Barrow p. 55, 58, 61. Petition to her Maje. p. 49.

Humble motion, p. 100, &c.

Discipl. fol. 95, 96.

hearts to abase themselves to this *nescio quid sordidi*, if they might.

When Reformation of Religion was first urged, it was thought such an effectuall motive as would procure attention, *viz.* to intitle Princes after a sort to the Church-goods. The learned men perswaded themselves, that if by any policy they could overthrow Poperie, it would be afterwards a very easie matter to recover them again. If Error and Superstition had been so beneficiall to the Church, they nothing doubted but that Truth and Sincerity would bring forth at the least as plentifull fruits. Besides, they did not so yield over their right in those matters to Princes, but it was done with divers cautions and provisoes, by virtue whereof they supposed in time to recover all again into their own hands. But it is not good to dallie with Princes. Indeed they play'd *wary beguile themselves*; which since hath wonderfully moved them. And now they (all of them in a manner) do run upon the ground, *viz.* that Kings and Princes are bound by the Word of God to restore to the Church such goods as heretofore they have taken from her; and generally, that nothing once separated from a common use, and bestowed upon the Church, may be afterwards alienated to any other use.

Sadol to the Geneu. p. 162. Cardinal *Sadolet* charging the Ministers of *Geneva* that by the course which they had taken there, they did *novas sibi potestates & novos honores quærere, seek to themselves new powers and new honors*; Mr. *Calvin* answereth in this sort, that *they did not affect or gape after any other riches or dignities then such as at that time was fallen to their lot: testes erunt omnes qui nos audierunt; as all they can witness that have heard us.* Howbeit he perceived within a while after that the Ministers had too little, and that the civil Magistrates had greatly over-reached them in that behalfe. Whereupon he began in all his Sermons, for the most part, to insist much upon the restitution of the Church-goods. *Capito* confesseth in generall terms (but such as may well be extended to this matter) that the rash dealing which had been practised for the abolishing of Poperie, had been very inconvenient. *Dominus videri dat, &c.*

Cal. to Sad. p. 172.

God

God doth let us now see, &c. quantum præcipiti judicio vehementiàq; insultà objiciendi ita Pontificis nocuerimus; what hurt we have done by rash judgement and inconsiderate vehemency of banishing the Pope after such a manner. One *Zuickius* finding the mischief also in *Constance*, of the Magistrates grapling very greedily for the Church-goods, writeth thus to Master *Calvin*: *Quanta bonorum Ecclesiasticorum sit ratio habenda, &c. What regard there ought to be had of the goods of the Church, I need not to recite: use your endeavour with all good men, that they would exhort our Magistrates earnestly to the lawfull use of those goods. Huc enim ventum videtur, &c. For now it seemeth to be come to this pass (which I say not without grief) that a great part of our Magistrates do believe, that then only indeed they escape from under the Kingdome of Antichrist, si cum bonis Ecclesiæ ludant pro libito, nec ulli disciplinæ subsint, if they may play with the goods of the Church at their pleasures, and be subject to no kind of Discipline. O egregium Christianismum! O worthy Christianity!*

Epist. to Farel. in Cal. Epist. 6.

Zuick. to Cal. in Cal. Epi. 33.

Whether Mr. *Calvin* did satisfie *Zuickius* desire, in moving the Magistrates of *Constance* to the effect mentioned, I know not. But what he writ to *Farellus* (upon the very same occasion) you shall hear. The Church-livings were used in the very same manner at *Neocome* that they were at *Constance*. *Farellus*, being the Minister, intreated Mr. *Calvin* to write to the Mrgistrates at *Neocome*, for their desisting from that sacrilegious course. To whom Mr. *Calvin* returned this answer in effect, *viz.* That they themselves, the Ministers at *Geneva* were as hardly handled in the same respect by their own Magistrates: and that it were therefore a very absurd point for him to seek to reforme the Magistrates of other Cities abroad, before he should have reformed his own first at home. His words are as it followeth. *Timendum est, &c. It is to be feared, lest we seem ridiculous to your Magistrates, in requiring that of them which as yet we have not obtained of our own. We shall teach what the right use is of Church goods, and who are the lawfull Stewards of them, that by our authority we may urge those of Neocome. Cur non potius exordium à nobis facimus? But*

Calv. Epist. 66.

first

first. Why do not we begin with our selves? Take heed therfore lest in attempting to do you good, that we do not rather hurt your cause. How much more forceable would that be, which is in the book that I procured to be printed when I was at Strasburgh? For there the Princes, as many as imbrace the Gospel, do promise the restitution of all which they have in their possessions, if once there were any godly concord agreed upon. Your Magistrates are to be admonished by the example of those Princes, that at the least untill that time they would keep them all wholy together undisposed of or distracted in their own hands. You will ask me why I cease or hold my peace, if I see the same mischief in Geneva that vexeth you? Ego verò non cesso, &c. I do not (truly) cease openly in my Sermons, as oft as opportunity serveth thereunto. Contestor Deum & homines, grave nobis imminere judicium; I do with grief and prayer call God and men to witness, that a heavie judgement hangeth over our heads. I have also affirmed divers times as much in our Senate: neither do I think that as yet I have discharged my duty, seeing I have nothing prevailed. But I do follow Ambrose, who retaining the doctrine and the place of a Pastor, so as in defence of them he was ready to have spent his life, agros tyrannidi Imperatoris Valentiniani finibat, he permitted the possessions of the Church to the tyranny of Valentinian the Emperor. For our Magistrates do suspect, that the strife is but of emulation, as though our grief only were, that they have wrung those things out of our fingers which now they possess: except peradventure they give it so out, not because they think so, but for that they would thereby discredit our words in that behalf. But yet notwithstanding we must so avoid suspition, that we do not wink at Sacriledge.

And again, the same Master *Calvin*, in another Epistle to *Viretus*, doth signifie unto him, how he dealt with the Magistrates of *Geneva* at one especiall time, when there was speech about certain stipends: *When I saw how hard they were in that matter, acriter aurem illis vellicavi, &c. I made their ears to burn* (saith he) *as concerning the administration of Church-goods, how in time they were to think what account they should make both to God and men: Papam fuisse furem & sacrilegum, videndum*

Cal. to Vir. Epist. 108.

dendum ne simus successores; that the Pope was a Thief and a Church-robber, and they were to look to it that they proved no his successors. I did use a Preface that might cause attention, viz. That the wounds of a friend were better, &c. and that they should not seek any Balaam, qui illis in maledictione benedicerent, who in their cursed estate should bless them. Hitherto Master *Calvin*, whose words I have set down at large that you might the better understand the estate of the most worthy Reformation of the Church of *Geneva*, and how the Discipline being there in her full prime and brightness, it is not possible that any gross enormities should continue in that City. Indeed it is much, and I marvel how it is endured, that Master *Calvin* should resemble the Magistrates of *Geneva* to such cruell, tyrannous and sacrilegious persons, *Valentinian* the Emperor, and the Pope of *Rome*. But most of all I wonder that Master *Beza* would publish such Letters in print. Being but written to private men, the matter could not be great. Marry now they are thus offered to all posterity, the testimony of such tyrannous Sacriledge will be ever had in memory. For which kind of dealing they are much beholden to *Beza*. It was indeed handled of him politickly. Of likelihood the Sacriledge mentioned doth continue there still. But he being a provident man, thought it better that Master *Calvin*, being dead, should tell them of it, then he himself being alive, and therefore subject unto their displeasures. For otherwise Master *Beza* for his part is as earnest against Sacriledge as ever Master *Calvin* was: and it may be, for ought I do now remember to the contrarie, that he hath dealt himself as roundly with them. But sure I am of his judgement; which doth appear in his Treatise of his three sorts of Bishops, where this question being propounded unto him, viz. *Whether these things which had been once vowed to holy uses, might afterwards be otherwise employed*; he maketh this answer, *Concerning the goods of the Church; first of all, we suppose great heedought to be taken, that none doth stain himself with handling the Church-goods. For if God hath taken revenge of such Sacriledge even amongst the Idolators, what trow we will his judgement be against them which have spoiled his Church, and* Beza.

have profaned the things which were set apart for his true worship? Moreover it is evident that this turneth greatly to the reproach of the name of God, and of his holy Gospel; as though forsooth Papistry hath been abandoned not for the love of the Truth, but to rob the Church of her goods; as though new Theeves have entred into the rooms of the old, &c. Viretus in like manner, for his earnestness in this point, is neither short of Calvin nor Beza. The less authority that the Ministery and Ministers have, the greater liberty have Sacrilegers, Thieves, Extortioners, and other wicked ones. Again, I know many which liked the Gospel well, when in the beginning their Preachers cried against the abuse that they said was in the Romish Church, and in Priests and Monks. They liked well also that the goods of the Church should be taken from Priests and Monks, to have the government of them themselves, under colour that the Priests and Monkes abused them, and that they should be put to better use. But God knoweth how ill they are bestowed upon many, and in many places: The worst is, that those which have not done herein as they ought, and which daily forget themselves more and more, cannot now adayes so much as suffer the Preachers to admonish and reprove them, and to stirre them up to bestow it where they ought to bestow it, according to the order and discipline, &c. And in another place, These fellowes (that will not restore the Church-livings) may be likened to those Devils which cry, Why art thou come to torment us before our time? And the same fellows also say, Qui nostra tollit, inimicus est. He that taketh away ours, is our enemy, They regard not whether they have gotten the goods that they possess well or ill. wherefore they esteem all those to be enemies that in reason demand restitution of them, and declare that it belongeth not unto them, but that they have stollen it away from the Church. Likewise afterwards, I doubt not but if they were called to account for the bestowing of such goods, and if it were taken out of their hands, as it was taken from Priests and Monks, and given to such as should better bestow it, they would take Pepper in the nose, and fall to play the Devils part. Lastly, I put the case (saith he) that a Whore hunter on Baud steal an honest mans wife, and the husband cometh and demandeth his wife of this Ruffian

Viret. 3. dial. of white devils.

Ibidem.

Ibidem.

Ibidem.

sian that hath stollen her away, and that revileth this Ruffian or Baud for the wrong that he hath done him, and goeth to law with him, whereby there ariseth great strife: I would ask of thee, who were in the fault? Either the husband, who hath had this wrong; or the Ravisher, who hath played him this wicked prank? And the answer is thus framed: *The Whore-hunter or Baud hath as much reason to complain and be angrie as hath a Thief or Robber which is called to account of thefts and robberies which he hath committed, and which is called to judgement for the same.*

But I will come from *Geneva* into *England*, that you may perceive what our chief Disciplinary Reformers do think of this matter. *It is no better then Sacrilege and spoiling of God* (say the Authors of the second Admonition 1572.) *to keep back any way the provision which hath been made for the Ministery. And the curse of God threatned by Malachie to those that spoiled the Levites then, belongeth and will light upon our spoilers now, and upon them in whose hands it is to redresse it, if they do it not.* The Author of the book *de Disciplina Ecclesiastica*, speaking of Bishops Livings, &c. saith thus of many in these daies, who under a pretence of zeal do crie out for Reformation: *Hæc oratio gratissima est nonnullis, qui suam causam agi putant, & jampridem hæreditatem istam spe devorarunt; These words, &c. are most acceptable to some, who think they tend to their profit, and have already in hope devoured this inheritance.* For they thinking that we seek only that Bishops might be spoiled, do expect thereby the like prey that they got by the ruins of Monasteries. *For as for Religion they care not what become of it, modo ipsi prædari possint, so they may wax wealthier by Sacrilege and robberie; and would not stick (if it were possible) to crucifie Christ again, ut tunicam ejus sortirentur, & vestimenta deviderent, &c. But this our age hath many such Souldiers, many such Dionysians, who think that a golden gown is not fit for God neither in Summer nor Winter; and yet that it will serve them well at all times and seasons!* Again, *They had rather all Religion were banished, that all opinion of worshipping and fearing God were abolished, that all faith in Christ, and hope and looking for everlasting life, were forgotten amongst men, then to maintain*

Admonitio 2. to the Parlia. 1572.

Fol. 94.

Ibid. fol. 87.

Ibidem fol. 91. tain it with any penny of theirs. Yea further, they will not only give nothing to the maintenance of the Ministery, but most unjustly scrape unto themselves that which was likewise given by them, and spoil the Church, robbing her of her goods, &c. But they must either restore it again, that the Church may be provided for of worthy Teachers, or else make themselves guilty of the loss and destruction of so many Souls as by their means are destitute of

Ibidem fol. 97. Preachers, and shall perish in their ignorance. And again, Let good Princes not only not spoil the Ministerie themselves, or suffer it to be robbed of other, but liberally, according to the commandment of our Saviour Christ, see it maintained and provided for through their Kingdomes: nor suffer that which was once given to this end, to be prodigally spent and wasted in sumptuous luxurious & delicious, nor bestowed upon Noblemens Servants, nor other innumerable sorts of so ungodly and intolerable abuses, by Sacrilege and Church-robberie, &c. Mr. Cartwright also in his last book very well allowing of the former mans judgment, and utterly misliking of such greedy carnivorants (for so he term-eth them) as gape after the prey (as large before mentioned) writeth in this sort: Our meaning is not, that these gaps should be turned from the possession of the Church, to the filling of the bottomless sacks of their greedy appetites which yawn after this prey, and would thereby to their perpetual shame purchase them-

Supplicat. of the Commonalty. selves a field of blood. There was a book published in the Parliament time 1585. intitled, A lamentable complaint of the Commonalty, wherein the Authors have at large handled this matter. Know ye not (say they) that the unjust shall not inherit the Kingdome of God? What greater injustice then to defraud God of his glory, the Ministers of their right, &c? How can we say that we love Christ? No not so much as Antichrist loveth the Devil: For Antichrist is bountifull to maintain his service. If the like liberality were used amongst us, without all doubt a great number would be stayed from passing the seas to Rome or

Ibidem. Rhemes to become Jesuits. We read Levit. 27. That nothing separate from common use may be sold, &c. because it was holy unto the Lord. The which Law is not ceremonial, but judicial: the equity thereof endureth to the Church for ever, and the violation

tion of the same Law hath been horribly punished in former dayes; as appeareth by the examples of Achan, Nebuchadnezzar, Balthazar, Ananias and Sapphira, &c. And the like justice no man can escape, either in this world or in the world to come, that committeth the like offence. Upon that place of *Mal.* where it is said, *that the spoiling of the Priests was the spoiling of God*, thus also they write. *Hath not the whole Nation of* England *spoyled the Lord in like manner, and rather more? Surely this is written for our learning, that we might know that things consecrated to God for the service of his Church belong unto him for ever.* Ibidem.

A number more of such speeches I could alledge out of their Writings, but these may serve to let you know, that whatsoever in times past any of their sort did seem to yield unto for a time touching the alienation of Church-livings, yet this was alwayes their purpose, to get them again into their own hands in the end. It had been a happy matter for the Church if this lesson had been ever observed, *Thou shalt not do evil that good may come of it*; things had not then grown to such extremities as they are brought unto in many places. When the sea maketh a breach, it is hardly stopped; and a doce once opened to such impiety will be hardly shut again. And yet (you see) they do what they can to shut it, now that they perceive the very great falsehood which they find in their own fellowship. Certain hypocriticall Brethren of the Laity have clapped them (as it seemeth) upon the shoulders, followed their Sermons, set them at the upper end of their tables, and sought by all their strength to procure them credit and favour with the people not that they cared either for them, or for Religion, or for Christ himself; but hoping that by the violent course which they saw these men run into, the Bishops and the rest of the Clergie would be grown in short time to be so odious, as it would be a verie small matter to dispossesse them of all their livings, whereof some portion might come to their shares. Which manner of policy now (you may perceive) these brethren have espied, and therefore they spare not (as you have heard) to set forth such hypocrites in their plainest colours,

verie

verie lively, (and in their opinion) truly.

God of his infinite mercy multiply her Majesties daies, that she may reign many and many years ouer us. If it had not been for her most Princely and most Religious care of the Church, the Children of *Edom* had long before this time greatly endangered it. But this I will say unto them; that if ever they obtain their desires, (which I know they shall never do in her Highnes time) they shall not possess a penny-worth of the Church-goods, which (I am perswaded) will prove unto them to be like the gold of *Tholosa*, whereof none had part that ever prospered afterward. I could shew some reasons of this my perswasion, but I am a man not very gratefull to that sort of Reformers. I will therefore spare that paine, and the rather, because their own Masters have dealt plainly enough with them already. This only I will add, committing it to their discretions to be considered of at their leasure: There was never any Nation so barbarous, but it thought there was a God: again, there was never any Nation that thought there was as God, but it likewise acknowledged that the same God had his Priests to teach the people his will: again, there was never as yet (to my knowledge) any men in the world, but believing there was a God, and acknowledging his Priests, they have alwaies either in truth, or at the least in shew, depended upon their Priests instructions as touching the will and service of God. Which points being true, I would gladly know of any Sacrilegious Disciplinarian, what sort of Priests they are whose advice he followeth. Some he must needs follow, except he will profess himself to be in the number of those that *say in their hearts there is no God.* Doth he follow the Priests of the heathen? why? they ever thought that it was unlawfull for any man to spoil his God. Doth he follow the Popish Priests? There are no men (surely) that cry out more earnestly against Sacrilege. Doth he follow the counsel of any Priests which hath embraced the Gospel? no Priest that feareth God will teach him so. Some Priests in this latter age have been mistaken. But if any did ever teach so, he may perceive by that which I have said, that they have repented them of it.

For

For now they tell all who will be their Scholars, that they may not endeavour to alienate the Church-livings from the Ministry. Or if they will needs, under pretence of zeal and their of Religion, seek to devour Christs Patrimony: then they do utterly disclaim and renounce them from being of their Disciples any longer.

Then *Zuickius* assureth them, that they are but hypocritical Christians. *Calvin* compareth them (be they the Magistrates of *Geneva*, or of any other Countrey) to cruel tyrants, and saith they are the Popes successors in theft and robberie. *Beza* is resolute that God will be revenged of such persons, and telleth them they are new theeves, that have entred in place of the old theeves. *Viretus* maketh them worse then Friers and Monks, and resembleth them to white Devils. *Travers* saith in effect, that they are Christs mortal enemies, and would crucifie him again for his coat, if they might lay their hands on him. *Cartwright* calleth them cormotants, and likeneth them to *Judas* the Traitor, certifying them, that in spoyling of the Church they purchase to themselves a field of blood. The whole Commonalty of *England* complaineth and crieth against them, that they hate Christ, that they defraud God of his glorie, that they are (all the sort of them) no better then *Achan*, *Nebuchadnezzar*, *Balthasar Ananias*, or *Sapphira*, that the punishment which did light upon these Church-robbers shall light upon them, either in this life or in the world to come, and that they are to be reckoned amongst those unjust persons that shall never enter into the Kingdome of Heaven.

So as this is the point which (as I said) I doe commit unto the inward cogitations of all prophane Church-robbers, &c. to think with themselves what God they serve, and what Priests they are that teach them such lewd doctrine: or if none teach them so, whether in taking so execrable a course of their own heads, they condemn not themselves in their own consciences. There is here no refuge for any such persons, that I know of, or any reply to be made against the premisses. Except they will say that *Barrow's* God is their God, that *Green-*

wood

wood is their Priest, and that they are all of them devoted to *Greenwood* and *Barrow*. *Greenwood* is but a simple fellow, *Barrow* is the man. And will sacrilegious persons become *Barrowists*? I easily believe it: Like will to like. When *Barrow* by roisting and gaming had wasted himself, and was run so farre into many a mans debt that he durst not shew his head abroad, he bent his wits another way to mischief, and is now become a *Julianist*, devising by all the means he can possibly imagine, his hypocrisie, railing, lying, and all manner of falsehood, even as *Julian* the Apostate did, how all the preferments which yet remain for Learning, Benefices, Tithes, Glebe land, Cathedrall Churches, Bishops Livings, Colledges, Universities and all, might be utterly spoyled and made a prey for Banckrouts, Cormorants, and such like Atheists.

Well, to conclude, come the spoyl of the Church hereafter, when for our sinnes it shall, many mischiefs and great confusion will follow it. The Church-livings will serve but a few mens turns. The particular Parishes in *England* may whistle after their parts of that prey, and so may our new Masterships Eldership. There are examples in the world, where all the Church-livings are consumed by a few, and the Parishes stand burdened as they were before. Marry if they should be then so overburdened with so many new payments as I spake of in the last Chapter, they would never be able to endure it. And therefore it is verie high time that our zealous Disciplinarians should inveigh against Church-robbers, and that the Common people should likewise remember the points of Sacriledge and sacrilegious persons, which they have published to the world in their printed Supplication against all the new *Julianists* and *Arbists* mentioned.

CHAP.

Chap. XXII.

They take from Christian Princes, and ascribe to their pretended Regiment, the supreme and immediate authority under Christ in causes Ecclesiasticall.

IN the beginning of the Reformation of Religion in *Germany*, the learned men there (opposing themselves very mightily against the Popes usurped jurisdiction) did very learnedly and soundly shew and prove to their adversaries the soveraign authority of Christian Kings and Princes in causes Ecclesiasticall, within their own Dominions and Countries. Which authority (upon the banishment of the Pope) as well there, as after also in *England*, was both there and here united by divers laws unto the interest of their Crowns, and to the lawfull right of civil Regiment. This Doctrine since that time hath been so very throughly maintained by sundry notable men, as *Brentius* against *Asoto*, Bishop *Horne* against *Fecknam*, Bishop *Iuell* against *Harding*, and many other learned men against such other Papists as have taken upon them to impugne it, that I am perswaded, had it not been that new adversaries did rise and opposed themselves in the matter, the Papists before this time had been utterly subdued.

For either upon the attempt in *Geneva* for the erecting of the consistorian Government (which cannot endure any superior authority over it in causes Ecclesiasticall) when *Calvin* and *Viretus* were banished the City, or else upon their restitution, and after they had prevailed in their said attempt, the Ministers there, whether in revenge of their banishment, or least their Magistrates should at any time to come give ear to the aforesaid Doctrine, I will not say: but some upon such occasion, they did presently thrust themselves into this question, & that with such spitefull railing and bitterness, as though they had conspired with the Pope and his Proctors against all other Reformed Churches (that rejecting their pretended Discipline,

or new Papacy indeed) had ſubmitted themſelves unto the ſaid lawfull authority of Chriſtian Princes in cauſes Eccleſiaſticall. And hereof it came (to ſpeak the truth plainly) that *Calvin* could not abide that King *Henry* the Eighth ſhould be termed the Head or Supreme Governor in earth of the Churches of God within his Dominions, and writing to one *Myconius*, how certain men in *Geneva* perſwaded the Magiſtrates
Epiſt. 54. there, *Ne poteſtate quam illis Deus contuliſſet, ſe abdicarent, that they would not deprive themſelves of that authority which God had given them*; he termeth them (according to the Conſiſtorian language) *prophane ſpirits and mad men*: *whom* (ſaith he) *if we* (ſpeaking of himſelf and his fellows) *ſhall joyn together to encounter, and with a valiant and invincible zeal fight for that holy authority* (viz. Conſiſtorian &c.) *the Lord with the breath of his mouth will deſtroy.*

Epiſt. 47. The ſaid *Myconius* in like ſort reporteth to *Calvin* from *Baſil*, how ſome in thoſe borders did write to the like purpoſe in the behalf of Chriſtian Magiſtrates; *alledging the examples of* Moſes, David, *and other Godly Kings, which* (ſaith he in effect) *is to make them Popes*: and then addeth, *Quid ſi laici hujuſmodi argumentis fuerint perſuaſi? What if Lay-men ſhall be perſwaded by ſuch arguments?* Indeed, that will cut the throat of all your ſoveraignty. But of all others that have oppoſed themſelves to Chriſtian Ptinces in this matter, (beſides *Martin Marre-Prelate* and ſome ſuch like companions amongſt us) *Viretus* for railing, ſcoffing and biting, paſſeth and excelleth. Thoſe that ſtand in defence of the Magiſtrates authority, he reſembleth to white Devils, and ſaith, *They are falſe Chriſtians,*
§ Dialogue of white Devils. G. 7. *though they cover themſelves with the cloak of the Goſpel, and the reformation of the ſame.* And again, *The Miniſters that have*
l. 3. *forſaken the Romiſh Church, in ſeeking to get the Magiſtrates and peoples favour againſt the Pope, Prieſts and Monks, have ſo deſpiſed the ſtate of Prieſthood and Miniſtry of the Church, and ſo magnified the ſtate of the Magiſtrate, that they now feel the fruits thereof*: he meaneth, that the goods of the Church are thereby gone and waſted.

l. 4. Further ſaith he, *They thought it a goodly Reformation in the Church,*

Church, to aboliſh all the Canons and Decrees, with the good Statutes which the ancient Fathers and Doctors had ordained, to maintain good Diſcipline in the Church. They have put all into the Magiſtrates hands, and have made them Maſters of the Church: which he termeth to be nothing elſe but *the changing of the Popedome, the taking away of both ſwords from the Pope, and giving them to Princes, the overthrowing of a ſpirituall Pope, and ſetting up a temporall Pope; which under another colour will all come to one end.* Nay, he taketh upon him to prove, that *theſe temporall Popes* (as he termeth them) *are more to be feared* (if they take root) *and will be worſe than the ſpirituall Popes; and that ſo the old Popiſh tyranny is not taken away, but only changed and diſguiſed. And his reaſons are, Firſt, that the old Pope had not the Temporall ſword in his own hand to puniſh with death, but was fain to pray aid of the Secular power, which the new Popes need not to doe. Secondly, that the old Popes had ſome regard in their dealings, of Councils, Synods, and ancient Canons, &c. but the new Popes will doe what they liſt, without any Eccleſiaſticall order, be it right or wrong. Thirdly, becauſe it chanceth oft that theſe new Popes have neither learning nor knowledge; and yet theſe ſhall be they that ſhall command Miniſters and Preachers what they liſt, on pain of their ſword and Miniſtry, and ſhall appoint them laws touching their eſtate and Miniſtry, and likewiſe to the whole Church.* 1. 4. K. 2. K. 3.

Give him alſo the hearing a little further, I pray you. *Whoſo uſeth ſuch means to reform the fault of the Pope, doth not reform the Church, but deform it more then it was before, &c. This I dare ſay, that I ſee already in ſome places, that under title of Reformation by the Goſpel, ſome Chriſtian Princes have in ten or twenty years uſurped more tyranny over the Churches in their Dominions, then ever the Pope and his adherents did in ſix hundred years.* K. 1.

And laſtly; *If there be any Magiſtrates in theſe dayes, which under the title of authority and power that God hath given them, &c. will make the Miniſters of the Church ſubject unto them, as the Pope hath made them ſubject to him and his, &c. the ſame do verily ſet up a new Pope, changing only his coat and maſk.* K. 2.

And thus farre *Viretus* in his third Dialogue of white Devils:

which was not written (I fear) by the inſtinct of any good ſpirit, nor without ſome evil direction tranſlated into *Engliſh*, of purpoſe to feed the ſeditious fire that our turbulent Coppersmiths (following this Diſciplinarie tract) have kindled already amongſt us. I have omitted his earneſtneſs in the behalf of his own and *Calvin's* Diſcipline, that the authority (thus denied to Princes) might be yielded to them and their followers; and that all men (both Princes and others) would be content to ſubmit their necks under that yoke. Which were to make Princes (ſaith *Eraſtus* truely) *quaſi carnifices, as it were the executioners only of their pleaſures; quemadmodum in Papatu factum videmus, as we ſee it practiſed in the Papacy:* and in truth is nothing elſe but that (I may uſe their phraſes) to baniſh one Pope, and admit of thouſands; or to deliver their Scepters from the tyrannie of the old Pope, and to ſubject them to the tyranny of theſe new Popes, even *to excommunication* (as *Cartwright* with his *Engliſh* true do affirme) and ſo conſequently *to deprivation or death*, as *Buchanan* the *Scotiſh* Conſiſtorian teacheth.

Farrago, p. 36.

T. C. Beza. Vrſinus. De jure regni apud Scot.

My purpoſe in this place is only to make it known from whence our brotherhood have furniſhed themſelves with their invectives againſt the authority of Princes in cauſes Eccleſiaſticall; and that whatſoever they pretend in words, yet they are of the ſame mind that *Viretus* is, if they durſt ſo plainly utter it. Or if they be not, let them confeſs in print, that the Premiſſes cited (out of his ſaid Dialogue) are falſe; and then for that point let them be credited. But that (I am perſwaded) they will never doe. I am ſure if they ſhould, that beſides their oppoſition of *Geneva*, they ſhould alſo recant their own aſſertions, which directly exclude the civil Magiſtrates from dealing in Eccleſiaſticall cauſes. As for example, *The* (a) *whole government of the Church is to be committed to Miniſters, Elders and Deacons. The* (b) *Church is now to the worlds end to have no other Offices in it, but of Paſtors, Doctors, Elders and Deacons. They* (c) *which are no Elders of the Church, have nothing to doe in the government of the ſame. They divide* (d) *the Church, wherein any Magiſtrate, King, or Emperor is a member,*

(a) *Adm.* 1.

(b) *Theſ. mar.* 12.

(c) *Dem. cap.* 6.

(d) *T.C. Diſcip. Eccl.* and all the reſt.

ber, into thoſe which are to govern, viz. Paſtors, Doctors, and Elders, and into ſuch as are to obey, viz. Magiſtrates of all ſorts, and the people.

Indeed *Beza* will have the Civil Magiſtrate *one of the Church-officers.* But *Cartwright* will not conſent for his part to yield them ſo much. For (ſaith he) *as Paſtors cannot be Officers of the Commonwealth; no more can the Magiſtrate be called properly a Church-officer.* And in truth, what *Beza* granteth is in effect nothing, ſaving for a ſhew, and to ſerve their own turns (forſooth) *ut tranquilitatem Eccleſiæ procurent & tueantur; Their office is to procure & defend the peace of the Church.* Whereas elſewhere he agreeth with *Viretus*, ye may be ſure, and in his booke againſt *Eraſtus* peremptorily affirmeth. That *Princes have no more to doe with matters of the Church, then Miniſters have with the affaires of the Common-wealth,* Which by their doctrine generally is nothing at all. But, ſaid I, hee agreeth with *Viretus*; I might ſay rather with Cardinall *Allen* and *Sanders*; if hee bee the Author of the Booke Intituled, *Vindiciæ contra Tyrannos*, as it was reported. For there hee ſaith, That if any *Prince ſhall challenge to himſelf both Tributes,* that is, authority as well in Eccleſiaſticall cauſes as civil as by the circumſtances of the place it is evident, he doth as if hee would *(like the old Giants) ſcale heaven and ſurpriſe it, and is guilty of Treaſon; and doth thereby forfeit his fee that he holdeth, no leſſe then a Subject or Vaſſall ſhall that uſurpeth the Kings Royalties: and in this reſpect ſuch Kings are very often deprived thereof, much more juſtly then a vaſſall or ſubject may be; inſomuch as there is ſome proportion of compariſon betwixt a vaſſal or Subject and his Lord, but betwixt God and the King, betwixt a wretched man and the Almighty, there canbe no proportion at all.*

Conf. cap. 9. Art. 23.

Lib. 2. p. 1. 410.

Beza de presb. Fol. 37, & 43.

Pag. 18.

Furthermore, *Cartwright* & ſome others with him do affirm, that *Kings and Princes doe hold their kingdomes and dominions under Chriſt, as he is the ſon of God only, before all worlds coequal with the Father; and not as he is Mediator, the head and governor of the Church.* Whereupon they doe firſt build, That all Kings (as well heathen as Chriſtian) receiving but one Commiſſion and equall authority immediatly from God, have no more

T. C. lib. 2. pag. 411 &c. Def. of Eccleſ. diſc. 167. I. B. de pol. civ. & Eccl. pag. 63. ad 82.

more to doe with the Church the one ſort then the other, as being in no reſpect deputed for Church-Officers under Chriſt, otherwiſe then, if they be good Kings, to maintain and defend it. And ſecondly, that as God hath appointed all Kings and Civill Magiſtrates his immediat Lieutenants for the government of the World in temporall Cauſes; ſo Chriſt, as he is Mediator and governor of his Church, hath his immediate officers to rule in the Church under him; and thoſe they ſay are no other then Paſtors, Doctors and Elders, to whom they aſcribe as large authority in Cauſes Eccleſiaſticall.

And all this (as I take it) they have learned of the Papiſts. For whereas Maſter *Harding* ſaith, that the Office of a King, in it ſelfe, is all one every where, not only amongſt the Chriſtian Princes, but alſo among the Heathen; and thereupon concludeth, that a Chriſtian Prince hath no more to doe in the deciding of Church matters, or in making Ceremonies and Orders for the Church, then a Heathen: *Cartwright* alloweth of his judgement, and doth expreſly affirm, that he himſelf is of the ſame opinion, profeſſing his miſlike *of thoſe who teach another right of a Chriſtian and of a prophane Magiſtrate.* Whereat *Travers* his ſcholar aimeth in like ſort, when he ſaith in effect, that *heathen Princes being converted to the Faith, receive no further increaſe of their power whereby they may deal in cauſes Eccleſiaſticall, then they had before.* And laſtly, it is no leſs agreeable unto their ſecond aſſertion, That whereas the Papiſts ſay, The Pope with his Cardinals and Biſhops are a true repreſentation of the Catholick church of Chriſt, under whom the Pope, (being *Peters* ſuppoſed Succeſſor) is the miniſteriall and immediate chief governor of it here upon earth: how *Cartwright* and others doe affirme, that every particular pariſh having ſuch an Eldership in it (as they deſire) is a lively *pattern* and *repreſentation* of the *whole* and catholick *Church* of Chriſt; under whom (ſay they) their *Paſtors, Doctors* and *Elders*, are the miniſteriall and immediate Governors by right of every ſuch Catholick pariſh-Church upon earth. And thus (if I be not deceived) that plainly appeareth which was in the beginning of this Chapter propounded, *viz.* that for all their proteſtations, they

Lib. 3. *pag.* 162, 163.

Lib. 2. *pag.* 147.

Diſc. of Eccle. diſc. pag. 148, 174.

T. C. lib. 1. *pag.* 147.

they derogate from Christian Princes, and arrogate to their Eldership the supreme and immediate authority under Christ in causes Ecclesiasticall.

CHAP. XXIII.

In the oppugning of Princes authority in causes Ecclesiasticall they joyn with the Papists.

THERE is nothing will lightly anger our pretended Brotherhood more, then if it be told them that they deny, in effect (with the common adversaries) her Majesties lawfull stile and Prerogative Royall in causes Ecclesiasticall. Oh, say they, we doe not, we are slandered; we yield unto her Highnesse as much authority as any King may lawfully challenge; we abridg her of nothing that the Word of God alloweth her; and many other such ambiguous protestations they use to make in this behalfe. But they play the deceitfull sophisters, whom the Lord abhorreth: For these are some of their grounds. A man would think that they had taken them out of *Hosius*. *The* (a) *Christian Soveraign ought not to be called the head under Christ of the particular and visible Churches within his Dominions. No* (b) *civil Magistrate hath preeminence (by ordinary authoritie to determine) of Church causes. No* (c) *civill Magistrate in Councels or Assemblies for Church matters, can either be chief moderator, over-ruler, judge or determiner. No* (d) *civill-Magistrate hath such authority, as that without his consent it should not be lawfull for Ecclesiasticall persons to make any Church-Order or Ceremony. No* (e) *civill-Magistrate ought to receive either Tenths or first-Fruits of any Ecclesiasticall person. The* (f) *judgement of Church-matters pertaineth to God; they* (g) *ought ordinarily to be handled by the Church-Officers, the* (h) *principality or direction of the judgement of them is by Gods ordinance pertayning to the Ministerie of the Church. As for the* (i) *making of Orders and Ceremonies in the Church, they doe (when there is a constituted and ordered Church) pertain unto the Ministers of the Church)*

(a) *T. C. lib. 2. pag. 48.*
(b) *T. C. lib. 2. pa. 157. 167.*
(c) *T. C. lib. 2. pa. 165. 154.*
(d) *Amon. 2.*
(e) *Dis. Ec. f 88.*
(f) *T. C. lib. 3. pa. 154.*
(g) *Lib. 3. p. 153.*
(h) *T. C. lib. 3. pa. 154.*
(i) *T. C. lib. 1. pa. 191.*

Church, and to the Ecclesiasticall Governors; and as they meddle not with the making of civill-Lawes, and Lawes for the Common-Wealth; so the civil Magistrate hath not to ordaine Ceremonies, pertaining to the Church. The (k) *Ministers are to determine of controversies, as they arise, and to make or abolish needfull or hurtfull Ceremonies.* Hereunto may be added that which is before observed, how he ascribeth *the same right in church causes to an Infidell or prophane Magistrate, that he doth to any Christian Princes*: and of their mutuall agreement with the Pope himself, in the manner of both their excluding of christian Magistrates from having any thing to doe as under Christ in his Church.

(k) T. C. lib. 1. pa. 193.

T. C. lib. 3. pa. 162, 163.

Hitherto then concerning all these puritan popish assertions (so much derogating from the lawfull authority of Christian Princes.) There is but only this difference betwixt them and the rankest Jesuits in *Europe*, that what the one sort ascribe to the Pope and his shavelings, the other do challenge to themselves and their Aldermen. Upon which occasion *Cartwright*, finding himselfe with his fellowes ranged to walke step by step with such a crue, taketh upon him, like some dawber or bricklayer, to make a high wall (as he termeth it) betwixt the Papists and them in this point. But, God knoweth, it is a simple one, and so thin that you may easily looke through it, and discern them marching both together. First (saith he) the *Papists exempt their Priests from the punishment of the civil Magistrate, which we doe not.* It is reason indeed you should not, but if you doe not, what doe these things meane? The Author of the second Admonition desireth, that he and his companions *may be delivered by Act of Parliament from the authority of the civill Magistrates, as Justices and others, and from their Indictings and finings.* Furthermore, where *Cartwright* saith, that the *authority of christian Princes commeth immediatly from God, and not from Christ as he is Mediator; and that the authoritie of the Sword is the same ordinance of God, as well in Heathen Princes as in Christians*: doth it not follow, that in his judgment Christian Princes have no authority over any of their subjects, but only as they are men, and not as they are either Christians

T. C. lib. 1. p. 193.

T. C. lib. 3. p. 167.

T. C. p. 193.

Admon. 2. f. 61. Lib. 2.

[Christian Princes have no authority over any of their subjects, but onely as they are men, and not as they are either] Christians or Priests? If you think it doth not, then what *T. C.* wanteth, *I. B.* doth supply, and that in proper terms, as, if it please you to peruse the place, it will appear unto you. Besides, there goeth a Letter from hand to hand, written by certain Gentlemen of *Suffolk* to the Lords of her Majesties Councel, wherein there is great complaint made in the behalf of certain of the brotherhood, as a matter fit to be reformed; *That being Ministers they had at their Assises been presented, brought to the Bar, indicted, arraigned, and condemned.* Which dealing they rearm to *be very hard, and tending to the utter discredit of the whole Ministry, and profession of truth.* So that of all likelihood (for all *Cartwright*'s saying) both he & his fellows could be well contented to be exempted from the Civil Magistrates.

J. B pag. 81.

But let us hear the Papists upon this point, or first part of *Cartwright*'s wall, and peradventure you shall find them as forward for their subjection herein as he himself is, or at the least as small a difference betwixt them as ever you saw, though it were between two twins. *Good* (a) *Kings may put Bishops and Priests in mind of their duties, and bridle both their riot and arrogancy. The* (b) *Prince, by the Word of God, may make laws for the observation of both Tables, and punish the transgressors. I do here presently offer my self to receive a corporal oath upon the Evangelists, that I do utterly think, and am perswaded in my conscience, that the Queens Highness is the onely Supreme governor of this Realm, and of all other her Highness dominions and countries, &c. And further, I shall presently swear, that her Highness hath under God the soveraignty and rule over all manner of persons, born within these her Highness Realms, of what estate Ecclesiastical or Temporal soever they be. Fatemur personas Episcoporum qui in toto orbe fuerunt, Romano imperatori subjectos fuisse; We confess that the persons of all the Bishops in the world were subject to the Romane Emperor. Rex praest hominibus Christianis, verum non quia sunt Christiani sed quia sunt homines; & quoniam ipsi Episcopi sunt homines, Episcopis etiam ea ex parte Rex praesset;*

(a) *Harding against the Apo. 306, 307.*

(b) *Hard. ibid. 303. Feckenam to B Horne.*

Saunders de vis Mona. l. 2. cap. 3.

esse; *The King ruleth Christians, not as they are Christians, but as they are men: and because Bishops are men, the King in that respect hath authority over them.* *Harding* also confesseth, *that if the causes be civil and temporal* (and all other causes our Reformers do tye to their Eldership) *Bishops may be convented before civil authority.* And it appeareth amongst all the learned Papists, that the chief prerogative they have had in this point, hath proceeded from the meer favor and good will of Christian Princes, the rather to cover and keep from the people such faults in the Clergy as might breed their contempt. Hitherto then this will riseth up but easily, especially if I should adde in this place the brethren of *Scotland* their divinity for this matter, when they (not the Papists) gave the King and State occasion to make it (by Act of Parliament 1584) Treason, for any man to refuse to answer before the King, though it were concerning any matter which was Ecclesiastical.

Rejoynder fol. 379. Pet. Mart. de magi. fcll. 27. Hard. fo. 219. Def. of the Apol. 664.

Acts of Parliament, cap. 2.

Now concerning the second part of *Cartwright's* wall, it is this: *The Papists* (saith he) *will have the Prince to execute whatsoever they conclude, be it good or bad: we say that if there be no lawful Ministery* (*as in the time of necessity* David *did eat shew-bread, which was otherwise lawful for the Priests onely to eat of,*) *that then the Prince ought to set order; and that when there is a lawful Ministery, if it shall agree of any unlawful thing, the Prince ought to stay it.* Surely you are very propet and right liberal layers. Doth not your Admonisher affirm, that if your platform were once on foot, *all men must stand unto the determinations of your Majestical Church officers* (that I may use Master *Wake's* term) *except it should happen in some matter of faith they should make decrees against the Word of God?* And (I pray you) if any such thing should happen, how could the King reform it, or (as you say) stay it? He judgeth their said orders to be erroneous, and perceiveth the mischiefs that do depend upon them: but how shall he redress and prevent them? Shall he compell the authors of them to assemble themselves together again, and to retract and condemn all such their decrees? They are of that humor (as experience hath told us) that it is unlikely they will be compelled

T. C. 2. 2. p. 164. lin. 19.

pelled to any thing. No, it were too great a disgrace for them to yeild in any thing that once they have broached, were it good or bad; but especially when it is decreed in any of their worshipful meetings. And besides, if the King should press them too far in such a matter, he might find them (peradventure) but very tickish Subjects.

Cartwright, to shuffle up some blundering answer to these points, saith, *That if in such a case the Church-ministers should shew themselves obstinate, and would not be advised by the Prince they should thereby prove themselves to be an unlawful Ministery, and that upon such an occasion the Prince might remove them.* Remove them? how? By any ordinary authority, which you do allow to the Christian Magistrates in causes Ecclesiastical? But you have told us before your mind herein: In effect, that it must be done by an extraordinary authority, even by the same right that *David* did eat of the shew-bread, which (were it not in such a case of necessity) none but the Priests might in any wise eat of. For otherwise (as it is before mentioned) where such a platform is in execution as they seek for, the Prince hath not any thing to do (by their doctrine, God knoweth) either with placing or displacing of Churchministers. *Lib. 3. p. 167.*

Or, if *Cartwright* will say that I wrest his words to the worst construction, and that he meaneth plainly as purposing thereby to confirm (for his part) her Majesties ordinary and supreme Authority in those manner of causes, I am content he make the best of his own words that he can, whether he meant ordinary or extraordinary Authority, so that when he hath done he will stand unto it. But let him say what he is able, yet he hath a Woolf by the ears, and shall never be able so to shift his hands, but that it will follow, that both he and all the Pastors, Doctors and Elders that are combined with him, are by his words both obstinate and unlawful Ministers, except he shall withdraw this part of his wall, as being too weak to make such a separation from the Papists as he pretendeth.

For, notwithstanding that the present Government of the Church of *England* is established and confirmed by a national Synod, with the general consent of the whole land, to be a

moſt lawful and godly form of Government; notwithſtanding that her Majeſty doth ſo think of it, and hath ſhewed her ſelf many wayes (as by her Acts of Parliament, her Proclamations, her ſundry Speeches, yea by the punishing and impriſoning of ſome certain perſons) utterly to diſlike of their pretended Diſcipline, as being, in her Princely judgement a meer forgery and vain conceit of buſie and reſtleſs heads, contrary to the Word of God, and ancient practice of all the godly Churches in the world for 1500 years: all theſe things, I ſay, notwithſtanding, yet they have railed, libelled, and raged againſt the ſaid preſent Government. They have, and do ſtill neglect as well her Majeſties ſetled judgement of the unlawfulneſs of their decreed platform, as alſo her laws, her pleaſure, and many commandments, that they ſhould deſiſt hereafter from that their erroneous device, and ſubmit themſelves quietly to the form eſtabliſhed. Nay, they are ſo far from yeilding, in this point, to any authority of her Majeſty, whether ordinary or extraordinary, as that they have attempted by very unlawful and ſeditious means to advance their purpoſes againſt her Highneſs will, and do plainly give it out that they will not deſiſt, they will not hold their peace, they will have their deſires, though they be driven to undertake ſuch means for that end, as will make their hearts to ake who are their chief impugners.

Stand now to your words, Maſter *Cartwright*, if you meant plainly, *viz. If the Miniſtry ſhall agree of any unlawful thing, the Prince ought to ſtay it:* and then are not all the pack of you concluded by your ſaid anſwer to be obſtinate perſons and a falſe Miniſtery? If you have any refuge in the world, it is this, That whatſoever the ſaid national Council, the learned mens opinions that do impugne you, the Laws of this Realm, all the antient Churches, and her Majeſty relying upon them, whatſoever they altogether do think and judge to be lawful, you care not, or you are ſorry for it; but all that notwithſtanding, you are ſure for that you have decreed amongſt your ſelves, *viz.* that you have not therein erred, and therefore they muſt all bear with you, though you reſt your ſelves upon the truth

of

of your own decrees, and give no place either to Council, Law, Prince, Fathers, Learned men, or any other authority whatsoever that maketh against you. And I will not *H. N.* and *Barrow*, will not all Hereticks and Schismaticks say as much? Where is then the Princes authority you speak of? For staying such kind of proceeding, what course shall he take? These Ministers (as I said) conclude upon their own devices: the King considereth of them, and findeth them unlawful, but they deny it: what shall he do? Your refuge, *Cartwright*, is every Hereticks refuge. If her Majesty, with all the reasons mentioned, cannot stay you and your Sect, let never any King or civil Magistrate look by any authority which you do give unto them in causes Ecclesiastical to stay the fancies of any such fellows. But the substance of all their devices is nothing but pretences of things that are not. And agreeable thereunto is this second part of *Cartwright's* wall, (of the difference between him and the Papists) who in effect (for ought I see) are as frank to Christian Princes, even in this point, as either he or his fellows.

Princes (a) *extraordinarily* (saith *Harding*) *have laudably intermedled with Religion, as Judges and rulers of Spiritual causes. Good* (b) *Christian Princes ever took into their hands the careful charge or procuration of Churches, as pertaining to their duty. Good* (c) *Kings and Princes do maintain true Religion, and by the advice of their Priests (when any great defections happen) to pull down the false.* And where *Cartwright* doth charge the Papists to constrain their Printers for the keeping of their decrees, be they good or bad; although it be true indeed that they do so, and that those of his own stamp likewise, where they raign, are nothing more favourable unto them, as far as their might will reach: yet as he doth in this matter prefer himself and his adherents before them, it is but a mees cavil. For the Papists holding this ground, that their Councils and Popes in such their Decrees and Conclusions as it pleaseth them to make cannot erre; that being granted, it followeth of necessity, that every Christian Prince ought to put them in execution, and to punish those that shall oppose themselves against them.

(a) *Conf. Apol. par. 6. p. 317.*
(b) *Ibid. p. 304.*
(c) *Hard. ibid.*

them. So that whatsoever they do impose upon the Church, they affirm it is good, even as Cartwright doth his Discipline, which he would intrude upon us: both of them joyning in this point, that as well Cartwrights new Ministery as the Popes Priesthood will be the judges of their own Decrees, whether they be good or bad: and then what leave they to the Christian Magistrate more than one sort then the other?

T. C. 2 2. p. 364. & 167.

Surely this will not very slowly as yet, but peradventure the third part will sway her then the other two: when you have voices to this purpose, Our meaning is not (saith Cartwright) to prejudice the Soveraign power of our Christian Governours, &c. (and elsewhere) to the Princes (saith) the Cardinal) both spiritual and temporal. They may be assistant and guide in their assemblies, but by question you deal very hardly with your Soveraign, that to help him in building his house do hinder him, and pull down what is the determination of the Magistrate, if he have not retracted the same, as afterward it shall be considered.

(a) T. C. 22. p. 157.

(a) The Prince may call a councel of the Ministery, and (b) appoint both the time and the men to be there.

(b) T. C. ib. 161.

(c) T. C. 2. 2. 261. 263. 264.

(c) The Civil Magistrate is not utterly to be excluded from such assemblies as devised for the deciding of Church matters and order, he may be there assistant and have his place: but the way not to be there to vote, or hear, nor Determinate, nor Judge.

(d) Ibid. 170.

(d) Neither may the orders or decrees there made be such as have been done by the Princes Authority.

(e) Ibid. 161.

And therefore in times past the Canons of Councils were called the Emperors, but the Bishops Decrees.

(f) T. C. 2. 2. 157.

(g) T. C. 1. 2. 193.

(f) Princes may be assistant in Councils, and ought to defend the Decrees of them, but not to determine: and therefore in the Acts of Councils, the Princes name is not set over the Bishops, but the Bishops before the Princes.

(h) T. C. 2. 2. p. 159.

(g) The Prince ought to confirm the Decrees of such Councils, as (h) for the Decree executed, and to punish the contemners of them. Thus hereof Cartwright and your consent in the Papists

(i) Saunders, lib. 2. c. 3.

(i) Saunders also saith in times past Emperors did call Councils,

(k) Ibid.

(k) appoint both time and place for the same. And Master

(l) Consut. Apol. par. 6. 309.

(l) Harding confesseth, that Princes may do so still by the advise of the Clergy.

(m) Hard pag. 217. fol. 314.

Princes (m) and their Embassadors, according

their estates, have most honorable seats in all Councils, may sit there as assistants, give their advices, make exhortations to the Bishops to be very circumspect and careful, and in the end, may subscribe with them to the cause their decree. But (m) they may not sit there as Iudges, Moderators, or determiners; and therefore in their subscriptions they wrote not *a Episcopis dicta, definientes subscripsimus*, but *consentientes*. Neither (o) were the Councils called *Imperatoria*, but *Episcopalia*. Princes (p) may be assistant in Councils: *May* (saith *Saunders*) they may be presidents over Bishops in Councils, *ad pacem & concordiam retinendam, ne malum fieri tumultum permittant, tumultuantem, vinculis custodiæ mancipent*, and cause such assemblies to avoid all delaies. All (q) Christian Princes ought to confirm the Decrees of General Councels: to see (r) the Decrees executed, and to punish the contemners of them.

(m) *Fol.* 313. 310. 315.

(n) *Hard.* 317.
(o) *Hard.* 318.
(p) *De Monarch. lib.* 2. *cap.* 3.
(q) *Hard. conf. Apol. par.* 6. *p.* 317.
(r) *Samu. lib.* 2. *cap.* 3.

Compare these places with *Cartwrights* words, and tell me what great difference ye find between them. But what if *Cartwright* (as I said) have retracted these points? then it must needs be confessed that the Papists do yeld more to Christian Princes in causes Ecclesiasticall then the Puritans.

CHAP. XXIV.

Their disagreement in suppressing the Authority of Princes in Church-causes, and in the advancing of their own.

IT appeareth in the latter end of the two and twentieth Chapter, how by a fine distinction, of raigning under Christ as he is onely God, and under Christ as he is Mediator, they first would exclude all Christian Princes from their lawful Authority in causes Ecclesiastical, ascribing no more unto them then as if they were heathens, except it be to execute their pleasures, and to maintain them, which, they say, is the duty also of all the heathen Rulers: and secondly, how by the same distinction they lift up their own horns, as if they were so many Popes, challenging every one of them, together with their Elderships,

ſhips, to be Chriſts immediate Vicars for Church cauſes upon earth. In the ſubſtance of which doctrine although they do all agree; yet when they come to the particular grounds whereupon they would gladly lay their foundations of it, there they are diſtracted, and do confound themſelves. I mean not to enter here any further into this matter, then as concerning the ſaid diſtinction with the ſeveral branches thereof.

Lib. 2. à p. 410 ad p. 419. *Cartwright* beſtoweth four leaves to prove, that no civil Magiſtrate may be called the Head of the particular Church within his dominion. And his chiefeſt reaſons are drawn from the parts of the diſtinction mentioned. Now, when he laboreth ſo much upon this word *Head*, he knoweth that we mean thereby nothing elſe but a chief authority: and he wrangleth of purpoſe, that whereas his opinion is direct, that no civil Magiſtrate (as he is a civil Magiſtrate) hath any office in the Church, he might dazle the eyes of his reader, as though he could be content to maintain the right of the Crown, and did onely inſiſt upon the word *Head*.

Lib. 2. p. 411. 417. But to muſter them together about the ſaid diſtinction, *Cartwright* ſaith that *our Saviour Chriſt, as he is the Son of God onely, or as he is onely the Creator and preſerver of mankind, coequal with his Father, he is the governor of Kingdoms and Commonwealths, and not as he is the Saviour and Redeemer of mankind.* But the humble Motioner doth tell us from *Scotland* another tale; peradventure upon the credit of the brethren there. *Chriſt* (ſaith he) *hath all power and ſuperiority above all principalities, either in heaven or in earth; he is Lord of lords, and King of kings, and the Prince of Kings in the earth; he is Lord of all Kingdoms and Commonwealths, to diſpoſe and rule them at his pleaſure: not ſimply as he is the ſecond perſon in Trinity, God above all; but as he is the Son of God manifeſt in the fleſh.* Nay, he goeth further, and ſaith, That *Chriſt hath all this authority, not onely as he is both God and man, but that he hath it even as he is man.*

Humble motio. fo. 1.

Ibid. 2. p. 411. *Cartwright* ſaith, that *our Saviour Chriſt in the government of Kingdoms and Commonwealths, and in the ſuperiority which he*

he hath over Kings and Judges, hath no ſuperior. But if we ſhall believe the ſaid Motioner, he is as directly contrary unto him in this aſſertion as he was in the former. *For* (ſaith he) *our Saviour Chriſt as he is King of kings, Lord of lords, and the ruler and diſpoſer of all kingdoms of the earth, he hath received that authority of his Father, and ſo hath it,* 1 *Cor.*15. 24. If it ſhall be marvelled that the humble Motioner, peradventure ſome ſwain in reſpect of *Cartwright*, dare thus preſume to incounter with ſuch a *Goliah*, eſpecially having an whole army (no doubt) that will, and his vicegerent *Travers* that doth already aſſiſt him; he may be eaſily ſatisfied, in that *Beza* on the other ſide (a man of far greater account in *Scotland* than *Cartwright* is in *England*) hath promiſed, and pawned his judgement, to back the Motioner in theſe points. For he is wholy of the Motioners opinion: *Pater non niſi in perſona Filii manifeſtati in carne mundum regit*; *God the Father* (ſaith he) *doth not govern the world, but onely in the perſon of his Son manifeſted in the fleſh.* And again, he alloweth of the Fathers where they hold that *Proprie humanæ naturæ reſpectu dicitur datum eſſe Filio poteſtatem cœli ac terræ*; *when it is ſaid that power is given to the Son of heaven and earth, it is ſpoken properly in reſpect of his humane nature received.* The world is governed onely by Chriſt as he is manifeſted in the fleſh: therefore not onely (as *Cartwright* ſaith) as he is God. The government of the world is committed to the Son of God as he is manifeſted in the fleſh: therefore (contrary to *Cartwright*) he hath therein a ſuperior. Chriſt the Son of God hath the government of heaven and earth aſſigned unto him properly in reſpect of his humane nature which he hath received: and therefore not onely as he is the Son of God coequal with the Father, as *Cartwright* affirmeth.

F. 1. 2.

Annot. Jo. 5. 22.

So as, whatſoever either *Cartwright*, *Travers*, or any of their followers ſhall enforce againſt the Authority of Chriſtian Princes, in reſpect, *viz.* that they with all the heathen governors do hold their ſcepters immediately under Chriſt as he is God onely, and not as he is their Mediator, it is all but as untempered morter, nothing fit for the purpoſe, as other of

their friends do judge: and (as it seemeth by *Beza* in the place quoted) might peradventure (if it were throughly followed) touch them nearer then they are aware of, as men not fully perswaded of the most high and mighty prerogative of the person of Christ Jesus. But let that go; I am glad to hear that Christian Magistrates may have something to do under Christ as he is their Mediator. And what if it may appear, that holding their government under him as Mediator, they may have some Authority also under him as he is the Head of the Church? I know that would come quite cam to *Cartwright's* humor: Nevertheles it is reason that men should be heard. The humble Motioner affirmeth, that *the Lord Jesus* Fr 1. *hath the regiment and power over all principalities, either in heaven or earth, not simply as he is God, but as he is Christ, God and man, and so the Head of the Church.* Let these places of Scripture, *Ephesians* 1. vers. 20, 21, 22, 23. and *Colossians* 1. vers. 16, 17, 18, 19, 20. be effectuall considered (where there is speech of the great prerogative which Christ hath in the world as he is Head of the Church) and they do wholy run that way. In so much as *Calvin* writing upon one of those Epistles, *Ephes.* 1. 23. saith, *Nihil impedit quo minus de universali* Calv. in Eph. 1. v. 23. *gubernatione accipiat, There is no impediment why you may not understand it of Christ's universal government.*

But more fully to this purpose *Beza*, where speaking of Conself. ca. 5. Christ as the Head of the Church, and of such Officers as he artic. 1. & 13. hath appointed under him, he accounteth the civil Magistrate de Magistrat. for one, as before it hath been noted. But *Saccanus* is re- p. 556. solute, and reconneth them adversaries and Anabaptists that shall deny it, affirming, that by *rulers and governors*, Rom. 12. and 1 Cor. 12. (where the Apostle speaketh of the body of P. 557. Christ) the civil Magistrates are understood as well as their Aldermen: that they are to be reckoned *inter officia Ecclesiæ*, nay, P. 668. *inter dona Ecclesiæ, Ephes.* 4. though they be not there named: and, that it is therefore great rashness to exclude the civil au- P. 557. thority out of the Church, *nisi hanc simul vellet velint, except they mean to abolish it altogether.* Indeed I like this exception well, and so I do also of his opinion. For methinketh that if

Kings

Kings and Princes be joynt Commissioners under Christ the Head, with their Pastors, Doctors, and Aldermen, assigned by the Apostle for the Government of the Church, they might be well content, and reckon it no disparagement unto the best of them, that the Prince their Soveraign should bear the chiefest and the greatest sway amongst them.

And all this maketh directly against *Cartwright*, even as though men of purpose should have studied to have disgraced him; which surely needeth not. For if his own writings were narrowly looked into, there is sufficient in them to discipher him in his colours. I marvel what he meaneth when he writeth, that a King was necessary for the *Israelites*, to shadow out to them the Kingdom of Christ. Would he leave his scholars at liberty to reason as the Apostle doth, when they should see their time? Christ is now come in the flesh, and being our high Priest, hath performed the work of our salvation; therefore the Priesthood of *Aaron*, being but a shadow of Christs Priesthood, ought now to cease. And even so they, when they list; The Kingdom of Christ is now come unto us, and therefore the having of a King, being but a shadow of Christs Kingdom, ought now to cease. Surely this cometh near to *Suecanus* conjecture, *viz. Nisi hanc simul tollere velint.* But to omit surmises, and many such things else which I marvel at in him, you shall find him so violent in this cause, as rather then he will grant that Christian Magistrates may be subordinate Heads, or chief governors in Church-affairs under Christ their Saviour, within their own dominions, he can be content to reason as if he were a notorious *Swinkfeldian*, and meant to abolish all the Ministers of the Word, as needless instruments under Christ for the building, feeding, and comforting of his Church. For thus he argueth; that forasmuch as *Christ is never severed from his body, nor from any part of it, and is able, and doth perform that wherefore he is called Head unto all his Church, therefore there is no need of any subordinate Head over any particular Church*, or (as he saith) *there can be none.* As if a man should reason thus: Christ is our Saviour, our Priest, our Prophet, and our King, Christ is our Shep-

Lib. 2. p. 470.

Lib. 2. p. 413.

herd, our Doctor, & our Archbishop; Christ is never absent from his Church, nor ever will be; & he is able to perform that wherefore he is called our Saviour, our Priest, our Prophet, our Pastor, our Doctor, our Bishop, our Archbishop, our archfeeder: therefore we need no Priests, Pastors, Doctors, Bishops, or Archbishops, neither ought there to be any such subordinate or ministerial means allowed of or permitted for the said benefits of building, teaching, and gathering of the Church. The collections (in my opinion) are both alike.

Lib. 2. p. 416. Again, by the same phrase of speech that Christ as Mediator is called by him elsewhere *the Head of every particular Church, and in that respect every particular Church is termed his body*: so Christ as he is the Son of God onely (to grant him for a minute so much) being the Head of every particular kingdom, it may be said that every particular kingdom is his body. Now

Lib. 2 p. 412. then, whereas he reasoneth thus, very gravely in his own judgement, *If the Church be the body of Christ and of the civil Magistrate, it should have two heads, which were monstrous*: Why may not I in like sort make this inference, If the Commonwealth be the body of Christ and of the civil Magistrate, it should have two heads, which were monstrous? which collection being ridiculous (by his own phrase of speech) his said argument is also ridiculous. For my part, certainly I do think that the word *Head*, as it is yielded to Christian Princes, signifying nothing else (as I said) but a chief Ruler, I see no cause then why it should be a more monstrous thing for them to be subordinate rulers of the Church under Christ, then to see Princes thrust down, and six or seven base persons, a Maltster, a Brewer, a Baker, a Mason, a Smith, a Butcher, a Tinker, and such like advanced to that so high an authority.

Well, as our Proverb saith, *Be it as it be may, and that is no banning*. If Princes will be thus dallied withall, let them for me, and they shall be the first that will repent it. But what should they do, when they hear their Authority so substantially impugned by so worthy persons, with such invincible arguments, such demonstrations, such collections, such concurrency in their opinions, such concord, such notable agreement together in their grounds for that purpose? Indeed you will

say

ſay ſo, when you ſhall ſee how (after they have ſoiled Princes in ſuch ſort as it hath been declared) they intitle themſelves and their wiſe and worſhipful Eldermen to their Authority. You cannot imagine mens bodies to be faſter tied together with the ſtrongeſt rope that ever was made of Sand, then their minds and judgements are faſt linked and united in this matter. As now it ſhall partly appear, after I have laid before you three or four of their new quirks, very pertinent to this place: ſome of them have been already touched, but you cannot hear a good thing too often.

They affirm (if I can underſtand them) that every well ordered Pariſh, having an Elderſhip in it, is the perfect Body of Chriſt, and that Chriſt is properly to be called as well the Head of every ſuch particular body or Church, as he is of the Catholick Church. Againſt whom by the way I might oppoſe a chief Divine of *Newſtad* (a Conſiſtorian Town in the *Palſgrav's* country) who ſaith, that *as the Church is called the body of Chriſt, it properly ſignifieth Solos electos, the elect onely; and that all particular Churches, as the members of the Catholick Church, do make but one body of Chriſt, whereof he is to be called eſpecially the Head.* But I will not ſtand upon theſe points onely I touch them, that it might ſtill appear how well they agree together. Then to proceed. The ſame men likewiſe affirm that every one of their mentioned well-ordered Pariſhes is *a repreſentation, and, as it were, a lively pourtraiture of the whole or Catholick Church*: and that *ſingularum Eccleſiarum idem eſt jus*; *every ſuch Pariſh Catholick Church hath equal authority, no more one then another.*

Demonſt. Mart. Tbe. T. C. 412, 419.

T. C. l. 2. p. 416, &c.

Perel. M. 7. par. ob. mel. p. 31.

Ibid. p. 178. 345.

T. C. l. 1. p. 147.

Diſc. Eccl. fact. pa. 1.

And now I draw near to the pith of this matter. For as touching the government of every one of theſe particular bodies of Chriſt, or of every one of theſe demy Catholick Churches, they hold that (Princes being juſtly diſpoſſeſſed) their Paſtors, Doctors and Aldermen, are by right Chriſts immediate and ſubordinate Lieutenants, or Vicars general. But now, foraſmuch as our Saviour Chriſt (ſay ſome of them) is a Prieſt, a Prophet, and a King, and all in reſpect that he is both God and Man, our onely Mediator and Redeemer; here beginneth

ginneth a new skirmish, from which of these his Dignities they must drive their interest; whether their said Vicegerents are to challenge their sovereignty from Christ as he is a Priest, from Christ as he is a Prophet, or from Christ as he is a King. For as the great learned clerk that made the book of Ecclesiastical and civil Policy affirmeth, *Whosoever is to be called Christs Vicar, he must be so trammed either in respect of all those his three Offices, or of two of them, or of one at the least.*

I. B. de polit. pa. 68.

It hath been commonly held heretofore, that Christ taking upon him the ministery of the Gospel, to preach and teach the same, did ordain his Apostles and Disciples to joyn with him in that part of his Priestly office. In regard whereof it hath also been defended against the Papists, that every lawful Minister is as much the Vicar of Christ, or his substitute, to teach his people, as the Bishop of *Rome*, and that they ought all of them equally, when they preach the Word, pray for the people, or administer the Sacraments, to be received, heard and entertained, as Christs Embassadors, Christs Ministers, even as though Christ himself in his own person did presently here upon earth execute these offices. Besides, it is urged by the *Counterpoiser* and many other, that Christ having translated the Jews *Sanedrim* into his Church, he hath appointed unto us *for the Jews Priests, our Pastors, and for their teaching Levites, our Doctors, &c.* Whereby it followeth, that if the priests of the old Law were Christs Vicars, as he was their Priest, the Pastors ought so to be in the time of the Gospel. But the excellent Politician useth the matter in such sort, as by no means the Ministers of the Word may have any tenure of their offices under Christ as he is Priest. *Ne ipsi quidem Pastores erunt Christi Sacerdotis vicarii, quod tamen falso sibi persuasit Papa diaboli vicarius, The Pastors themselves shall not be Christs Vicars as he is Priest, which office notwithstanding the Pope, the Devils vicar, took falsely upon him.*

Counterp. pa. 12.

I. B.

The Pastors (he saith) shall not be Christs vicars as he is a Priest. And then there is no remedy; they shall not. How shall they hold them immediately of him? as he is a Prophet. That is it: *They are his substitutes or vicars (saith he) only as he*

Ibid. pa. 74.

he is a Prophet. Did any man ever say so before? Surely not to my remembrance. Master *Fenner* in his Divinity, perused by Master *Cartwright*, and allowed of at *Geneva*, can find but two kinds of offices appertaining to Christ, viz. *his Priesthood, and his Kingly office*; and therefore he maketh *Prophesie a part of the Priesthood*. It is much what also to the same purpose (and directly contrary to *B.*) that the Divinity grounds printed at *Geneva* do affirm by the mouth of one *Abrahum Henric*, where they say, *Pastorum ministerium ut olim sacerdotum, &c.* The duty of Pastors, as in times past of the Priests, consisteth in three things, teaching, administring of the Sacraments, and publike prayer. So as either *B.* must be content that Ministers may be Christs vicars as he is a Priest, or else I see not how he will bestow them. You will say, peradventure, that they may be Christs vice gerents as he is King: but that (as I said) he will not endure. *If any might be Christs vicar* (said he) *as he is a King, the Apostles, Prophets, Evangelists, Ministers and Doctors might be his vicars. At ne hi quidem qui Rex est dicendi sunt vicarii.* But they neither are to be called Christs vicars as he is a King. Well some place they must have, there is no remedy. I dare say you would smile, if it should so fall out, that all our Constantian Ministers will needs be Christs substitutes in that he is a King. Surely, I must tell you, it proveth so.

Fenner. Theol. pa. 96.

Thes. Genev. pa. 219.

B. depos. pa. 70.

For as touching *B.* they reckon him (I perceive) but a simple politian. Christs *Kingdom*, it hath been truly urged, *is not of this world*: and it is a plea good enough against our Bishops, but it boldeth not to impair the estimation of our petie Constantian Kings. A distinction will help them at a pinch. Christs kingdom is not of this world, but it ought to be in this world. Do you not here desire to know what this kingdom is? That I may not keep you long in suspence, it is the *Genevian* Eldership, and even the very same kingdom (saith our Counterpoiser) *whereof Christ spake many times after his resurrection, by the space of forty days, as the Jesuits themselves are compelled to confesse.* See the Seducer. Who compelled the Jesuites to say so? Would not a man have thought that this place

Counterp. pa. 10.

had

had been urged by some Protestants against the Papists, for the ouerthrow of some especiall points of Poperie, where upon after much paines the Iesuits had been driuen in spight of their heads to admit of the interpretation mentioned? But it is clean contrary; the Iesuits do abuse this place of purpose in the behalfe of the Antichristian and *Romish* form of Church-regiment; and so doth the Counterpoiser, following the Iesuits therein, for the setting forth of their *Genevian Papacy*, or *Regalitie*.

I could adde here a number of strange sayings (whereof you shall heare anon in some other Chapters following) concerning this new Presbyteriall kingdome. But now it is more pertinent to make the point I haue in hand more apparent unto you. *Christ as a King prescribed the forme of Ecclesiasticall gouernment*, saith *Cartwright*; not as a Priest, nor as a Prophet, but as a King. With *Cartwright* his Scholar *Dudlie Fenner* doth agree in this point, and setteth down the *first part of his Kingly administration to be about the building and continuance of the Church by the officers appointed*, *Eph.* 4. 11. 12. 13. Maister *Beza* also runneth the same course, how Christ being a King, the Head of the Church, doth administer his Kingdom *per legitimos vocatos Pastores*, *by Pastors lawfully called*. And *Sohnius* in like manner affirmeth, that Christ doth execute his Kingly office in the collection of the Church, by the ministerie of the Word and Sacraments, and by the internall gouernment of his Spirit, and the external of the Ministerie. Here is indeed very royall preferment for al the Ministers of the Word. But I marvel how the ruling Elders do holde their authoritie. They are neither Priests nor Prophets; of likelihood then they must be little Kings. Well then, Christ is the King, the Presbyterie is his kingdome, and his immediate Vice-gerents they are all of them. What? Surely, by the due course of degrees (which are acknowledged) the Pastors must be all of them (as it were) Emperors, the Doctors Kings, the Elders Dukes, and the Deacons Lords of the Treasurie, &c. And for the authoritie of every such kingdome, it must needs fall out to be very soueraign. For if every Presbyterie (as it is before noted) be properly

T. C. lib. 2. pa. 440.

Fenner, Def. lib. 4. p. 110.

Bez. annot. Ioh. 18. v. 36. Ep. 83.

G. Sohnii. op. Tom. 1. p. 397, &c.

perly to be called the body of Chriſt, and the true pourtraiture of the Catholick Church, and that every one of them is of equall authoritie; now that the officers in them are Chriſt's immediate vice-gerents within their own kingdoms, who ſhall controll any of their doings, or whether ſhould a man appeal, if he found himſelf injured.

I remember Maſter *Beza*'s ſaying, *That every Eldership is the tribunall-ſeat of Chriſt.* Which is all one almoſt with the aſſertion of ſome *Romiſh* Patafices, that the Pope and Chriſt have but one Conſiſtorie. They tell us of appellations from an Eldership to a Claſſis, from a Claſſis to a Provinciall Synod, from a Provincial Synod to a Nationall, and from a Nationall unto a generall Councill. But as the Papiſts do make every appellation from the Pope to be as abſurd, and all one, as if the appeal were made from Chriſt; ſo muſt it neceſſarily follow, to be as intolerable to appeal from any Conſiſtorie, it being (as it hath been affirmed) the tribunall-ſeat of Chriſt, and the officers in it Chriſts immediate gouernors. And becauſe it is pretended, that the regiment they ſpeak of is in the beſt perfection at *Geneva*, I would gladly know whether a man might appeal (upon occaſion) from that Eldership there. The Churches of *Bern* or *Zurich* have no more to doe with the Church of *Geneva* (they will ſay) then *Geneva* hath to doe with them, or an Eldership in *Scotland* with another of the *low countries*. But I have tarried too long upon this matter, in collecting up their contrary aſſertions. Therefore to conclude, I would wiſh all Chriſtian and godly Magiſtrates, that have as yet in their hands the lawfull authoritie in Church-cauſes, which belongeth unto them by the Word of God, to keep it ſtil, untill at the leaſt theſe Diſciplinarie deviſers be fully reſolved whether we muſt account them Prieſts, Prophets, or Kings: Prieſts, if they be Chriſts ſubſtitutes as he is a Prieſt; Prophets, if they be Chriſts ſubſtitutes as he is a Prophet, and Kings by the ſame proprietie of ſpeech, if they be Chriſts immediate ſubſtitutes as he is a King. And ſo I will go to the next Chapter, whereby you ſhall perceive more particularly, that (call them as ye liſt) they challenge authority like Princes, or rather Popes, to deale in many matters.

De Prieſth. p. 144.

CHAP. XXV.

In what cauſes more particularly their Elderſhips are to deale, as they pretend.

Cap. 15, 16, 17. YOu have heard before, of certain of the ſeverall and ioynt Offices of their counterfeit Church-aldermen: and likewiſe how they challenge to themſelues in their Elderſhips the whole government in all Church-cauſes. Now for that it might be doubted how farre theſe words *Church-cauſes*, ſhould extend, they have taken great paines to cleare their meaning in that behalf, and ſo have uſed the matter (to my underſtanding) as that they have left out no one cauſe, of what nature ſoever, but that either directly or indirectly, by hook or crook, they have brought it under their lee, and within their compaſſe. Read their ſayings, and then iudge as you ſee cauſe.

The order of excom. in Scotland. c. 2. *All crimes* (ſaith *Knox*) *that by the Law of God deſerue death, deſerue alſo Excommunication; as wilfull murderers, adulterers, forcerers, witches, conjurers, charmers, giuers of drinke to deſtroy children, open blaſphemers, deniers of the truth, railers againſt the Sacraments, &c.* And how will they proceed in the execution of this cenſure upon ſuch manner of men? the ſame order doth ſpecifie. *A Superintendent muſt direct his letters of ſummons to the Pariſh Church where the offender dwelleth; or if the offender haue no certain dwelling place, then to the chiefe town, and beſt reformed Church in that Diocieſe where the crime was committed; appointing to the offender a certain day and place when and where he ſhall appeare before the Superintendent and his Aſſeſſors, to heare that crime tried as touching the truth of it, and to anſwere for himſelfe, why the ſentence of Excommunication ſhould not be pronounced againſt him.*

Here are then new *ſummons*, and *new citations*. Here is authoritie challenged, not only to appoint ſuch offices, and to uſe ſuch iuriſdiction, but (that which ſeemeth ſtrange to me indeed) to trie a murderer, and ſuch like offenders, (as touch-

ing

ing the very facts) whether they committed them or not. Do they impanell a Jurie, think you, as we do in *England* for triall of the fact? or are the Elders of the Consistorie Judges of the facts as they be of law? That is not expressed. But what if the partie upon his summons appeare not? That is no great matter. *Inquisition being taken of the crime, he is the next Sunday to be excommunicated*: not for his contempt in not appearing, but for the very fact it selfe, as in their form of Excommunication in such cases it is expressed. For the inquisition of the crime taken in his wilfull absence shall be a conviction for his Soule, let his body escape the temporall Magistrates hands as it may. *Ibidem.*

This is round dealing: A man is condemned of murder, and never heard; and for sitting out of one citation in a matter of life and death, out goeth their Excommunication. Call they this proceeding after the new discipline? But to follow this case to the end. It happeneth, that *this murderer is afterward pardoned by the Magistrate*; but yet though he professe repentance, he may not be received till after *fortie daies of triall, and untill he hath satisfied the kindred and friends of the man that was slaine*. You may say, what if they will not be satisfied? That I warrant you is provided for: *Then ought the Church to put moderation to the unreasonable, in case the civile Magistrate hath not so done before*. It is very well, what the King will not, they may. Besides, when it is said that the Church ought to put such a moderation, you must understand, that except the parties do agree to be so put, out flieth again (as I suppose) their foresaid slipperie censure. *Ibidem.*

Again, *For all other offences that fall not under the Civile sword, and yet are slanderous and offensive to the Church as fornication, drunkennesse used, swearing, cursed speaking, chiding, fighting, brawling, and common contempt of the order of the Church, breaking of the Sabbath, wanton and vain words, uncomely gestures, negligence in hearing of Preaching, or abstaining from the Lords Table, when it is publickly ministred, suspition of avarice or of pride, superfluitie or riotousnesse in cheare or raiment*, &c. All these likewise do come by certain degrees *Ibid. A. 6, 7.*

within the compass of their censures: all according to the word of God, you must suppose, or else you do them wrong. Unto these may be also further added, *Ministers apparel, womans lascivious, dissolute, or too sumptuous attire, either publickly or privatly, dancing, all games that bring loss, stage-plaies of all sorts, haunting of Taverns or Tipling-houses, all inordinate livers, and all such like matter, according to the discretion of the Eldership, cui relinquenda sunt, whereunto they are to be left.* From which discretion it proceeded (as I take it) that for some disorders committed in *Edinburgh* about a *Robin-hood*, which the Provosts and Bailifs would have staied, the *whole multitude were holden excommunicate.* But yet I have not done with these causes: they grow upon me more and more. And it is no reason that our own brotherhood of *England* should be permitted. *They (viz.* the Elderships) *shall suffer no lewd customs* (saith the Admonitioner) *to remain in their Parishes, either games, or otherwise.* You know their meaning, Maypoles, Ales, Maygames, Morice-dances, all must down. How doth *Robin-hood* stick in their stomacks? Besides, *all that have lived with offence to the Congregation, although they have suffered the punishment of the Law for it, yet because they offended thereby both God and the Church, they are within the limits of the Elderships*, and to be censured by them. The Demonstrator is also very bountifull: *The office of the Church-governors* (saith he) *is to decide controversies in doctrine and manners, so far as pertaineth to conscience and the Church-censures.* That is, if any shall refuse their said decision, they will not (indeed) whip him or hang him, (those are civil punishments,) but so farre as the Church-censures will reach have at him. Will he run to trouble his neighbour, either to the Chancery, to the Kings-bench, or Common-pleas, and may have both conscience and justice of his Eldership at home? *Such a fellow shall pay for it.* It is wisely therefore considered of the humble Motioner, where he telleth the Lords of her Majesties privie Councel, that the *Church is to the censure such a party who is apparently troublesome and contentious, and without reasonable cause, and upon meer will and stomack doth vex*

Histo.y of the Church of *Scotland.*

The Hist. of the Church of *Scotland*, pag. 527.

Admon. 2. p. 46.

Admon. 2. p. 46.

Cap. 15.

Pa. 75.

and

and moleſt his brother, to trouble the Country. Apparently troubleſome, that is, apparently to their conceits: *without reaſonable cauſe, viz.* to be approved by them. And how can they know how reaſonable the cauſe is, except they examine both the fact, and be skilfull alſo what the Law of the Land is in ſuch a caſe? Muſt he bring his learned Councel to their Aldermens barre, to prove his cauſe reaſonable? But what ſhould I move ſuch a trifling queſtion. Well, pardon me for it, and to make you amends, you ſhall hear *Cartwrights's* opinion of theſe matters. It is this, *viz.* that *every fault that tendeth either to the hurt of a mans neighbour, or to the hindrance of the glory of God, is to be examined and dealt in by the orders of the Church.* This brings before their Conſiſtorie of Elders all matters of right, all pleas real and perſonall, and all pleas of the Crown, as I imagine T. C. l. 2. p 68.

Snecanus alſo ſaith, *Quodvis peccatum, &c. Every ſinne is here to be underſtood, both againſt our neighbour and againſt God, howſoever it be committed, by force or by fraud, by words or by deeds, purpoſely or ignorantly, manifeſtly or ſecretly.* But yet the Demonſtrator goeth further. Hitherto we have heard nothing to purpoſe, but only of ſinnes *committed.* But he will not abate you an inch of all the ſinnes which the Schoolmen do call ſins of *omiſſion. Whatſoever is injoyned* (ſaith he) *as a duty to be done by every Chriſtian, if he leave it undone, he is to be compelled by the Governors of the Church to doe it.* It is alſo of a marvellous reach that the Admonitioner ſpeaketh of, when he affirmeth, that by this their *diſcipline every man may be kept within the limits of his vocation.* Peradventure it will be a harder matter then they look for, to be able to diſcern of the limits of every mans calling. But if they will needs take ſo much upon them, becauſe they have once ſaid it, then if any man, be he Prince or Subject, exceed the limits of his calling, where their Elderſhips are eſtabliſhed, it tendeth ſurely to their condemnation that may reform him, and doe it not, De diſcip. Eccleſ. p. 460. Cap. 18.

But it may be that ſome will ſay, we have heard of *Knox*, of *Danæus*, of the *Demonſtrator*, of the *Admonitioners*, of *Snecanus*, of *Cartwright*, and we know not whom; but what ſaith

ſaith *Beza* of this matter? we would be glad to hear him. I cannot blame you, for you ſhall be ſure that he will come in with one trick or other beyond his fellows. You have heard all the ſinnes (almoſt) that are reckoned up already, as falling within the bounds of the Elderſhips juriſdiction. But if we ſhall believe *Beza*, and ſpeak indeed properly, as he would have us, no ſinnes (as they are ſinnes) doe belong to the Elderſhips to be dealt in, but as they are *ſcandala*, that is, as they offend the godly conſciences of Gods children. For example; I hear a man blaſpheme God, or break any other Commandement of the firſt Table: or I hear or ſee him commit ſome ſin againſt the ſecond Table, *viz.* againſt his neighbour, as againſt my ſelf by doing me ſome injurie, either in word or deed, either in my goods or in my name: now in this there are offered me two kinds of injuries; the firſt and the chiefeſt is the grief of conſcience that I conceive in reſpect that ſuch a man hath broken Gods Law, and thereby not only wounded my heart, but given an ill exampl, which may peradventure cotrupt others. The ſecond injurie is, by his hurting me in my goods or fame. Now forſooth in this ſecond reſpect I may goe to the civile Magiſtrate, but may not come to the Elderſhip by any degrees but only in the firſt reſpect, *viz.* becauſe my neighbour in hurting of me hath violated the Law of God, and ſo wounded my conſcience. Neither muſt I complain to the Elderſhip with any mind either to have him puniſhed, or to have my injuries recompenſed, but only to bring him to repentance, and to ſeek the good of his ſoul. By this device you may perceive that although he ſeem in words to diſſent from the reſt that have written more bluntly, yet in effect he agreeth with them, or rather hath increaſed their pretended juriſdiction. For by this means, they may not only take upon them to enter into every action, but they would bind every particular man, whoſoever, to become an informer to their Court. Beſides, whereas he ſaith, that in the ſaid ſecond reſpect we may goe to the civile Magiſtrate, it is but a miſt that he caſteth before mens eies. For be it in a matter of words that I pretend my ſelf to be grieved, and ſo complain to their Elderſhip,

De excom. p. 46, 49.

Beza

Beza and all the reſt do hold, that the party cannot paſs their fingers, until he have ſubmitted and reconciled himſelf unto me. And in ſuch a matter who will deſire more? For if he look for damages in money, he will be held cruel: And then what is left for the civile Magiſtrate? Again, my neighbour pretending that I have done him injurie, either in his lands, goods, or fame, chargeth me with the particulars, which being indeed falſe, he ſaith are true; whereupon my conſcience being wounded that he ſhould ſin ſo horribly againſt God, firſt by lying, and then by juſtifying his lie, I complain to the Conſiſtorie: the matter is heard, I am cleared. And except he ſubmit himſelf both to aſk God and me forgiveneſs, the cenſures of the Church proceed againſt him: and ſo that way alſo he is debarred from the benefit of temporall law, in ſo much as he can have no colour to begin ſuit again for that wherein he hath acknowledged me to have been by him wrongfully charged. What is here then left for the Civile State to deal in? Furthermore, in a matter of injurie done unto me in my lands or goods; I pretend to that Court, that ſuch a man hath wounded my conſcience, in breaking Gods commandement by ſuch his injurie offered unto me: well, it may be the party will deny it, and then *my proofs muſt be produced.* If I juſtifie my complaint the offender muſt likewiſe in this caſe ſubmit himſelf unto me, and acknowledge the injurie. If he will not ſo do, the cenſures proceed, and ſo he is debarred (as it is ſaid before.) If he do, then on the other ſide, I muſt of neceſſity forgive him the offence which grieved my conſcience, or elſe I alſo do come within their compaſs. Well, I doe therefore forgive him: and ſhall I nevertheleſs proſecute him in form of law for the injurie done to me? Hereunto Maſter *Beza* ſaith thus: *Vix poteſt condamnari injuriam dici, qui de privata injuria fratrem non contentus primùm arguiſſe, deinde adhibitis teſtibus admoniſſe, ad magiſtratus uſq; tribunal illum reluctantem perſequitur; He can ſcarcely be ſaid to have forgiven an injurie, who not contenting himſelf to have firſt reproved his brother for his private injure, and to have admoniſhed him before witneſſes,*

Beza de excom. pa. 52.

De excom. p. 77.

witneſſes, doth notwithſtanding draw him (againſt his will) to the Magiſtrates ſeat of juſtice.

But be it as he confeſſeth afterward, that in ſuch a caſe a man may goe to law: to omit that he ſhall thereby incurre the high diſpleaſure of theſe *Rabbies*, (which he ſhall be ſure to have ſticking upon him untill he can wait him as good a turn) yet I ſay again, what is left to the Magiſtrates: The injurie is confeſſed afore: there ſhall need no triall of the fact, where ſo many witneſſes may be uſed to prove his confeſſion afore, if now he ſhoſild denie it. All that the Magiſtrate hath to do is, to ſet down what recompence I ſhall have for my ſaid injurie, and to tax my charges. If you ſay nay, he will hear the cauſe again; indeed I confeſs he had need to do ſo: But ſo both I and the party ſhould be doubly charged and troubled. Beſides, that courſe would turn to the utter diſcredit of the Presbyteries, that their dealings, ſitting in the ſeat of Chriſt, ſhould come to be ſcanned by thoſe thot are but *humane ordinations*. For ſo ſome of them by colour of the Apoſtles words do debaſe Magiſtracie. And therefore peradventure they will think it meet, that upon certificate from them, the Magiſtrates ſhould ſo proceed to adjudge me a recompence, and to rate mine expences without any further adoe. Some ſuch thing it is (though not in this very caſe) which the Miniſters of the *Low-countries* have deſired. Thus a very grave man born amongſt them, reporteth of this matter. *Miniſtri nullam habent coercendi poteſtatem, nec habere volunt: Tantum cupiunt ut Magiſtratus puniant eos qui ipſorum mandatis parere detrectarent, Quod nunquam ſunt facturi, niſi prius de tota cauſa legitime recognoverint, actoribus aut accuſatoribus Miniſtris conſiſtorii. Quod Seniores & Miniſtri alienum à ſuo miniſterio eſſe ſimiliter judicant. In hac abſurda inciderunt, propter rejectam Epiſcoporum authoritate. &c. The Miniſters there have no power to correct any man, nither will they have any: Only they deſire of the Magiſtrates to puniſh ſuch as ſhould refuſe to obey their commandements. Whereunto the Magiſtrates will never yield, except they may take notice of the whole cauſe again by ordinary* A.S.

ordinary course of Law, the Ministers of the Consistories making themselves either Plaintifs or accusers. Which the Elders and Ministers do judge not to be agreeable to their Ministrie. And they are fallen into these absurdities (he had also before named some other) *through the repelling of the authority of Bishops.* You see their desire in this cas, and it may (in my opinion) be stretched to the former. And then (as I have shewed) through scandals, offences, consciences, and I know not what pretences, challenges, and counterfeit prerogatives, the jurisdiction of their Elderships will be so large, as the civile Magistrates, Judges and Lawyers shall not need to be greatly troubled.

These things with all the premisses of this Chapter considered, I dare say, you long to know by what authority they challenge to deal in all these so many and so infinite causes. And to satisfie your longing, the learned Discourser shall first speak his mind: *Our Saviour Christ* (saith he) *in the word* (*Church*) *alludeth to the Jews Sanedrim, which had the hearing and determining of all difficult matters amongst them: the like whereof, he willed to be established in his Church, for administration of government.* What, you will say, but *weighty matters?* How come they now to *all matters*, even to *Robin-hood*, Maygames and Maypoles? Ye say truly, but *Cartwright* will supply this defect: For indeed this Discourser shot many bowes too short. *This was the policy and discipline of the Jews and of the Synagogue*, (saith he) *from whence our Saviour took this and translated it unto his Church; that when any man had done any thing that they held for a fault, that then the same was punished and censured by the Elders of the Church.* And Mr. *Beza*, *Quod jus fuit Synagogæ sub lege, cur non valeat in Ecclesia sub Evangelio, authore Christo*, Matt. 18. 17. *non video*; *I see not why the same authority that the Synagogue had under the Law, should not continue now in the Church under the Gospel, according to Christs institution in the Chapter mentioned.*

Pa. 87.

T.C. l. 1 p. 183.

Prof. ad lib. de excom.

Indeed if Christ have ordained any such matter, it is good reason it should be so. But because they will needs bring us to the *Jewes*, let us see what pretty tales they will tell us of those times.

Polit. pag. 129. *Beza de excom pag. 104.* They ſay, (and it is true) that *the Prieſts were the Lawyers of the land.* And would they be ſo now? If the ſame policy continue, why ſhould they not? They tell us further, that in civill cauſes, when there did ariſe any doubt in Law amongſt the Judges, *the deciſion thereof did belong to the Prieſts juriſdiction.* If that alſo were a good policy, and that it be continued by Chriſt, then I ſee no reaſon why it ſhould not again be now eſtabliſhed in all places. They ſay, that in the 17. of *Deuteronomie*, from the beginning of the eighth verſe unto the end of the thirteenth, doth intreat of the *Eccleſiaſticall Senate*; where it is ſaid, *that judgements between blood and blood, between plea and plea, &c.* did belong to the Prieſts, and that it was death for any man not to reſt in his determination. If this policy be in like manner continued, who then in the Commonwealth but the *Eccleſiaſticall Elderſhips*? Matters of *blood*, and of all *pleas*? Who would take thoſe points to be meer civill cauſes, it is true. But they tell us, that when the Prieſts dealt in any of thoſe cauſes, they dealt not in them *civilly*, but *eccleſiaſtically*. It would trouble a man to find out their ſleights: But one example to this purpoſe you ſhall have.

Pag. 104. *Beza de excom. pag. 104. 105.* *Beza de excom. pag. 106.*

Beza de excom. pag. 104. When ſuch a doubt did riſe (ſaith *Beza*) *non de facto, not of the fact*, (for that was meer *civill*) but *de jure, what the law was in ſuch a caſe*; then the *Eccleſiaſticall Elderſhip determined thereof: and that done, the civill Judge gave ſentence of the fact accordingly.* As though there ſhould be two Courts in *Weſtminſter-hall*: one for matters of fact in civil and criminal cauſes, conſiſting of temporall Judges; and another for matters of Conſcience, for all ſorts of offences, and for matters of Law, conſiſting of Eccleſiaſticall perſons, ſome Paſtors and Doctors, aſſiſted in ſolemn manner with their Church-Aldermen. Suppoſe then, I pray you that you are by chance in *Weſtminſter-hall*: ſuch a difficult matter in Law (as is pretended) cometh before the Judges of ſome fact, whereupon down they came from their ſeats, and go to the Elders: May it pleaſe your Maſterſhips, there is ſuch a cauſe before us, which ſeemeth to be a foul matter, if it fall out as the Bill or Declaration is laid; what is the law in this point? The Elders conſult together,

together, and reſolve them. The Judges give them a leg, return to their places: the Cauſe falleth out according to the complaint, and ſo they pronounce the ſentence as the *Aldermen* taught them. Suppoſe (I ſay) all theſe things, and then you perceive what *Beza*'s diſtinction meaneth, and with what good diſcretion both he and his followers will needs make two Courts of that which was but one. It is a very great marvel that any wiſe men ſhould inſiſt upon theſe ſo apparent and childiſh fooleries. In all the Courts (I think) in the world, ſince there have been any, the ſame that were Judges of the Law, were Judges likewiſe to trie the fact, except it be in *England*. And yet here alſo, even in the triall of facts by twelve men, we have not two Courts for one matter; but all the evidence, witneſſes, and whatſoever elſe that doth appertain for the finding out of the fact, are brought before the Judges of the Law. They ſift and examine every point and circumſtance, that ſo the Jury may be fully informed: and they are indeed the chief directors (as it is meet) in the whole matter. And as it is, and hath been in all the world; ſo it was in all the Courts appointed either by *Moſes*, or by King *Jehoſaphat* in *Jurie*.

It is true, that all difficulties that did riſe amongſt the Judges of inferiour Courts in the country, whether they were of law or facts, and likewiſe all appellations from lower Courts, did belong to the high Court at *Jeruſalem*, to be heard and determined. But doth that prove one Court to be two? Nay, it is moſt apparent, that if they will needs fetch their Elderſhips from the *Jews Synedria*, they may challenge to themſelves as well the civill government of the Common-wealth, as the Eccleſiaſticall of the Church. For ſo was the form of government then, according to the teſtimonies of Scripture, of all the *Jews*, the *Rabbines*, the *Talmudiſts*, *Joſephus*, and others. And I greatly do ſuſpect it, that in time they will begin to claim it; I find them ſo wavering and uncertain in this matter. As yet, fie, they cannot abide to hear of it. But obſerve them how they ſtagger. *Beza* in his book againſt *Eraſtus*, whereunto he himſelfe and ſeventeen other Miniſters of

Geneva subscribed, and which was the book indeed that *Erastus* did confute, both he and they all of them were in doubt of this point: *An vero civilem aliquam coercionem habuerit ex jure Ecclesiasticum illud apud Judæos Synedrion, definire vix possumus: habuisse tamen, posterioribus saltem temporibus, negare, nec si velimus, possumus, &c.* We can scarcely define, whether the Ecclesiasticall Eldership amongst the Jews had any authority of right to use civill punishments: that it had (at the least in the later times) if we would deny it, we cannot.

It is very well said. And then I trust it will be confessed, that as long as that authority continued, he had been a fond man that should but have once but dreamed of the former distinction of making one Court two, *viz.* the one of fact, and the other of law; and of dealing in *civil* causes *ecclesiastically*, or I know not how. Yea (saith *Beza*) but though they *had such authority*; *probabile est*, it is probable, *that it was procured ambitione maximorum pontificum*, by the ambition of the high priests How like you this? when he is so pressed both by Scriptures, and with other authority, that he cannot chuse but confesse point in question; see how substantially he would seem to avoid it with his Theologicall demonstration, *Probabile est*. But that I doe the man no injurie, he hath an other shift of descant to help himself herein. *Though they had any such authority ex jure*, by the law, (saith he) *yet, hoc nihil ad nos*, it doth not concern us. Why? if the same policie that the *Jews* had be continued by Christ in his Church, how commeth it to pass that this doth nothing concern us? *It is abrogated.* Belike even as much, and as little of the policy must continue, as is in force at *Gen. xx.* But who did abrogate it? *Christ.* Where? *When he said, Reges gentium dominantur eis, vos autem non sic*; The Kings of the Nations bear rule over them, but it shall not be so with you.

They seem to be much beholden to this piece of Scripture; it serveth them unto so many purposes. But if they presume in this sort upon the continuall favour of it, certainly it will leave them when they least suspect it. If the *Jews Eldership* had to deal in *civill causes*, and that Christ had purposed

to

to have continued that form of government in his Church in all points saving in that, he would have said thus; *The Priests of the Jews did bear rule over them, and had to deal in civill causes, but it shall not be so with you.* It is to be wondred at, that *Beza* should content himself with such unlikely, and so very improbable conceits. But it seemeth that upon some better advisement with himself and his fellow-subscribers, they grew all of them ashamed of these shifts. And therefore in his book of Excommunication (which he lately published) he is become in some sort another man. Now both he and his fellow-Ministers are out of doubt, *ex clarissimis testimonijs, by most clear testimonies*, that the authority which the Priests had in *civil* causes *was gotten by bribes, ex licentia & jurisdictionis perturbatione, through the liberty and confusion of these two distinct jurisdictions; which confusion Christus nunquam approbavit, Christ never approved.*

Beza de excom. pag. 105.

pag. 109.

Ah, very well; though they have turned over another leaf, and for *Probabile est*, do brag of most clear testimonies; yet concerning Christs words they are gone backward. For his commandement, *Vos autem non sic*, is now turned, as you see, into *nunquam approbavit*; which carrieth with it no other force than is ascribed to a negative collection. But for all their most clear testimonies, he must have better eyes then mine, that can discern any thing by them saving their inconstancie: and that there is cause to suspect thereby (as I said) that when their credits are increased, they will not greatly stick to break the bounds of their said distinctions, and deal as well with matters of fact as of law. For else, besides all the premisses, what meaneth this new ground of *Divinity*, published of late in print to the world from *Geneva*? *Civiles quoq; lites, antequam Christiani essent Magistratus (ut verisimile est) ex Apostolica doctrina, amice & citra ullum fere strepitum componebantur; The civill contentions, before there were any Christian Magistrates, were compounded, as it is likely, according to the Apostles doctrine, by the Eldership, friendly, and without any suits of Law.*

Thes. 83.

So is now, if this question were once determined, whether that

that may be lawfull when there is a *Christian* Magistrate, that is lawfull to be done when there is none; there should (as you see) be no more suits in law for *civill* causes in the land: their Eldership have intruled themselves unto them, and ingrossed them all *by right* into their hands. You will say, it is true that they have done so indeed, if that question were resolved; but that point standeth upon an *if*. Nay, assure your selves, it is past peradventure: they would take it in great scorn, that such a matter should rest undecided. Where it is held by the Churches of *Helvetia*, that such *Elderships* (as they of *Geneva* talk of) are needless where there is a Christian Magistrate, and thereupon the now L. *Archbishop* of *Canterbury*, for disputation's sake, reasoning that if there were any such Elders then, yet it doth not follow they should be received now:

T. C. l. 1 p 175. *Cartwright* and his Scholars are peremptory, that the offices of those Elderships are the rather to be continued under a Christian Magistrate. And the learned *Discourser* saith as confidently in the like case, that *the same authority which the Church*

Pag. 118, 119. *had before there was a Christian Magistrate, doth still continue when there is one; or else (as he addeth) We would be glad to learn how this authority was translated from the Church (in which it was once lawfully used) unto the civill Magistrate.* Agreeable to both which resolutions is that saying of *Travers*,

Disc. of eccles. Disp. p. 148. 174. *That Heathen Princes being become Christians do receive no further increase of their authority, than they had before, while they were in Paganisme.*

It is well: By these rules then all is theirs: They are Kings and Princes, and the very immediate Vicegerents of Jesus Christ upon earth. And good reason they should then have both the swords; nay twenty swords, if there were so many. And besides seeing they have to deal in all causes, they must have all laws in the closets of their breasts: at the least *authoritate*: let *scientia* come by *Cartwright*'s advice upon the sudden into them how it may, at leisure.

But hereof sufficiently. Howsoever they crie out against our Bishops for intermedling with more matters than they are able to discharge; yet you see into what an infinite sea of affairs

affairs they would thrust their Eldership; allowing generally that in themselves, which formerly they have condemned in others. As by the next Chapter it will appear more plainly unto you.

CHAP. XXVI.

Their things that they reprove unlawfull in others, they allow in themselves.

THere is nothing better known, than with what contempt and bitterness divers amongst us have written against the authority of Bishops, especially Archbishops: and yet I perceive, that if they might attaine to such an authority, it would be well enough accepted. For this their Master *Beza* writeth: *What was ordained in times past concerning the appointing of Provinciall Synods by the Metropolitan, appeareth manifestly by the old Canons. Neither are we the men, who if the ruines of Churches were repaired, do think either that order, or some other like unto it, is to be rejected.* So as these two things be observed, *That a tyrannie be not brought againe into the Church, as though the holy Ghost were tyed to some certaine sort or person: and that all things should be done to edification, &c.* Indeed, he is already the Primate, Archbishop, or Metropolitan, in effect, of all the Province of *Geneva*: or at the least, he easily foresaw, that if any such order should be restored again amongst them, he was the only man for that great preferment.

Archbishops.

Conf. cap. 5. Artic. 22.

When this word ἐξουσία, in the sixth Canon of the Council of *Nice*, is brought and urged to prove the authority, right and jurisdiction of the Bishop of *Alexandria* over the Churches in divers Countries there mentioned, then it must signifie nothing in that place, (if we shall believe *Carteright*) but only a dignity or preeminence in meetings, to goe or sit before the rest. But if you talk of the power, authority and jurisdiction of their Elderships, then saith *Danæus*, *Vox potestatis*

in

Dan de potest. eccles. cap. 2.

in hac disputatione significat ἐξουσίαν, the word of power *signifieth, as this Greek word doth properly import.* And what is that? forsooth, *Jus & authoritas in aliquibus gubernationis illi tradita, id est, alicujus rei gerendæ & regendæ; right and authority of some government given unto such a power, that is, of the government and rule of some thing.* Now if this world might have been so happy as to have retained this signification in the said Council of *Nice*, where there is a speech of Bishops; *Cartwright* had been put to his plunge, and *Beza*'s Annotation mentioned would not have helped him a rush. There is nothing more usually objected against the present estate, superiority and authority of Bishops; then that place of *Peter*, *Neque ut dominantes in clerum, Not as though they were Lords over the Clergie*: and that of *Luke* 22. *Vos autem non sic, But you shall not be so.* And it will not be admitted in any wise, that we should expound those places of ambitious affectation, of tyrannous practice, or of the abuse of such superiority or jurisdiction. But if you will speak of the right, authority, and jurisdiction of their Elderships, the case is clean altered. There are some, as it seemeth, beyond the seas, who seeing the pride of the consistorian government, do affirm, *That the power of the Church is only spirituall, and not any externall exercise, practice, and right of any authority, power and government.* With this opposition, so much derogating from the dignity of their Elderships, *Danæus* is moved; and answering that conceit, saith, that although *the power of the Church ad animarum salutem sit comparata, he instituted for the health of souls; yet not vi[illegible] it hath necessarily annexed unto it an indissoluble band, an externall exercise, practice, and use, juris & gubernationis of law and government.* Against this answer reply (as it seemeth) is made with the same places mentioned that are urged against our Bishops. Whereupon *Danæus*, to make all things clear, addeth these words to his former answer, and publisheth the same from *Geneva*; *Nam quod, &c. Whereas it may be objected out of Peter, Non dominantes, &c. Not bearing rule, &c. and out of Luke, Vos autem non sic, But you shall not be so. Facile solvitur, it is easily answered. Damnatur enim*

Beza Annot. in Johan. 1.

Vos autem non sic.

1 Pet. 5. 3.

Luke 22. 26.

Dan. de potest. eccles. cap. 3.

Ibidem.

partim

partim abusus, non usus illius potestatis, partim illius cum civili confusio; For partly the abuse is condemned, not the use of that power, and partly the confusion of it with the civil power. Such is the very answer that we do make and approve, being extorted from them by Gods good providence, for the stopping of our mens mouths, who upon pretence of those places, have opened them so wide against the lawfull authority of our Bishops.

New Parliament men.

It hath been greatly grudged at by these Reformers, that Bishops are allowed to be of the upper House of Parliament, and fain they would have them out, if they knew how: notwithstanding, for ought I can finde, they have enjoyed that honorable prerogative ever since there was any high Court of Parliament in *England*. And still the Word of God is made the pretense for whatsoever they desire; so as ever you understand that they themselves are excepted. Whereof it cometh, that the very same project is made to the Lords of her Majesties most Honorable Councell which was devised by *Beza* for *Scotland*, viz. that *in place of the Bishops, there might be present in the Parliament-house some wise and grave Ministers of speciall gifts and learning, sorted out of all the land, to yield their counsel according to Gods heavenly Law, even as the civil Judges are ready to give their advice according to the temporall law, and for matters of greater difficulty.*

Humble motion, pag. 52. Beza de tripl. episc.

But would they sit there as the Judges doe, and have no voices? I take it, they would scorn that greatly. For I nothing doubt but if they were there, they would account themselves the wisest in the company. And therefore it was more substantially considered of by him, who penned a supplication to her Majesty, and wished, *That four and twenty Doctors of Divinity (to be called by such names as it should please her Highness) might be admitted into the Parliament house, and have their voices there instead of the Bishops.* And would they be called Lords, if it pleased her Majesty for the honor of that house to appoint it so? Their words do import so much: and I make no doubt of it, but that to gratifie her Highness, they would be content to humble themselves so farre.

Found among st Fields books.

Convocation. In the hope which they have conceived to overthrow the ſtate of Biſhops, and to have their device allowed of and eſtabliſhed in the Land, they inveigh moſt bitterly againſt the Biſhops and the Convocation-houſe, miſliking that the dealing in Eccleſiaſticall cauſes ſhould be committed unto them in ſort as now it is; affirming that the liberties of the Parliament are thereby betrayed, and that it appertaineth to that Court to order matters of Religion. But what if the Biſhops were excluded, and none admitted into the Convocation-houſe but ſuch as they would chuſe from amongſt themſelves; how then? Indeed (ſaith the Supplicator) *If the Convocation-houſe were ſuch as it ought to be, &c. then were it not lawfull for the Parliament to eſtabliſh any thing in the matters appertaining to the pure worſhip of God, but by their direction.* Which is this in effect, (if I underſtand them) *that the Parliament ſhould provide their new pretended Governors of ſufficient maintennance, and ſet up their Elderſhips*; and then enact it likewiſe, that whatſoever they ſhould ordain in their aſſemblies and meetings for the time to come concerning Church cauſes, ſhould be in full ſtrength, and for ever obeyed, until it might pleaſe them to make ſome alteration. Which is the point that Cox aimed at, in his *Exhortation to England*, wherein, for the good inſtruction of her Majeſties Subjects, he ſendeth them from *Geneva* theſe Allobrogicall rules: *That the pretended diſcipline ought to be ſet up, That all Princes ought to ſubmit themſelves under the yoke of it; That what Prince, King, or Emperour ſhall diſannul the ſame, he is to be reputed Gods enemie, and to be held unworthy to reign above his people*: and then ſaith, if ſuch order were once eſtabliſhed as there he proſecuteth, and the diſcipline well executed accordingly, *their yearly coming to the Parliament for matters of Religion ſhall be ſuperfluous and vain.* And this alſo is plain by *Cartwright's* new form of diſcipline, ſubſcribed unto by himſelf and his fellows. Which form they have avowed upon their oathes to be ſuch, as that they purpoſed to have been ſuitors to her Majeſty for the generall eſtabliſhing of it. In which their purpoſe, if once they may prevail, there ſhall never Parliament be troubled again in matters

Suppl. pag. 45.

Admon. 2. p. 57.

Exhort. to Engl. pag. 91. &c.

Ibid. pag. 99

of.

of Religion, otherwiſe then (as I ſaid) for making of laws that the people may obey their orders. For the whole government is there aſcribed unto their Elderſhips and other aſſemblies; inſomuch as the civil Magiſtrate is not once mentioned in it.

A Councellor.

It is well known how vehement they have been and ſtill continue againſt the now Lord Archbiſhop of *Canterbury*, in that he is one of her Majeſties moſt honourable privie Councell, accounting it unlawfull for a Biſhop or Miniſter of the Word to hold any ſuch room and authority. And yet notwithſtanding it is greatly allowed of and liked, that *Beza* in *Geneva* ſhould be one of the Councill of that State there, one of the threeſcore; and they admit not any into their Conſiſtory, ſo much as the meaneſt of their Aldermen, but he muſt be either a Syndick, or one of the Councell of threeſcore, or one of the Councell of two hundred. Now I cannot poſſibly be brought to think that the Word of God ſhould deal ſo partially; but that it may be as lawfull here as there, if it pleaſe her Majeſty to have a Biſhop to be one of her moſt honourable Councell.

Their Synods muſt bind.

It is apparent in the former Chapter, what little account they make of generall Councils. The beſt are cenſured by them and reproved. It is not well born by *Cartwright*, that the Councill of *Nice* ſhould be termed a famous Council. And for other Councils or Synods, they are ſcarcely reckoned to be worth the mentioning. If you preſs one of that ſort with the authority of them all; though he be not thirty years of age, he will not ſtick to make a tuſh at them, and tell you, that himſelf is of another opinion. No Decrees made by them will bind theſe fellows. And as touching our own National Synods and Parliaments, they are proſecuted with the greateſt contempt. The Reformation of Religion made by that authority is termed a deformation. The Articles of Religion are miſliked in divers points. The Injunctions, Advertiſements, Canons, Orders, Ceremonies, and all things in a manner are deſpiſed by them. For they are but mens precepts (forſooth) every man muſt trie them, and keep or allow what he liſt; at the leaſt, if he will but pretend that he doth it of con-

ſcience. Howbeit, if they may have once authority to eſtabliſh their Elderſhips, and to meet together in their Claſſical, Provinciall, or National Aſſemblies, there to make ſuch laws and orders as they ſhall think good; then ſee (I pray you) how they change their ſong, *Touching my departure from that holy Aſſembly without leave, &c. I crave pardon.* Holy Aſſembly. It was a Conventicle in *London* about the year 1584. *I am ready to runne if the Church command, according to the holy decrees and orders of diſcipline.* Holy decrees and orders. The matter was, for his going into the *Low Countries* with the Earl of *Leiceſter*, and for his abſence from his benefice. *To the determination of a Nationall Synod men ſhall ſtand, as it was at Jeruſalem, except it be in a great matter of Faith, or a great matter expreſſely againſt the Scriptures.* It was agreed upon in *Northampton* Claſſis, that *concerning any matters of doctrine, or about the ſenſe of any place of Scriptures, the brethren within that compaſs muſt ſtand to the determination of that Claſſis.* And theſe are the orders to this point, in the newly-ſubſcribed book of Diſcipline. *Plurium ſententiæ verbo Dei conſentaneæ, ſingulares omnes ejus conſilii & conventus Eccleſiæ parere debent; All Churches muſt obey the ſentence of the greater part of that Councell or Aſſembly under whoſe direction they are, the ſame being agreeable to the Word of God.* And again, It is made a part of their Aldermens office to ſee, *Ut quæ à conventibus pie decreta retulerint, à civibus ſuis earum Eccleſiarum ſtudioſè obſerventur; That thoſe godly decrees which they ſhall bring from the Aſſemblies be diligently obſerved of their Citizens of thoſe Churches.* Laſtly, *Conventus ſententia rata habeatur, donec à conventu majoris authoritatis ſecus judicatum fuerit; Let the ſentence of every Aſſembly be ratified, untill it ſhall be otherwiſe judged of by an Aſſembly of greater authority:* as a Claſſicall to be over-ruled by a Provincial, a Provincial by a Nationall, a Nationall by a General. And thus they write of their own orders and aſſemblies. Which rules, take them altogether as they lie, if they be true, (as I do not greatly diſlike them being well applyed) then do theſe buſie-bodies among us ſin moſt directly againſt their own conſciences, in that they oppoſe them-

Celibrand to Field.

Fen. to Field.

Admon. 2. p. 31.

Johnſon and Littleton ſworn.

themselves as they do) against those things which the greater part of the National Synod and high Court of Parliament of this Realm hath allowed of, being most agreeable to the Word of God, before some general Council, or Assembly of more authority have judged otherwise, and determined for the course that they have proceeded in. General Council I am sure they have none. And for any other Assembly that hath been held, and should have greater authority in *England* than the Nationall Synod of all our own Churches, and the high Court of Parliament, let them name it.

In their writings generally they exclaim against the high Commission, or at the least against the Commissioners, as many of them as be Clergie-men, affirming it to be against the Word of God, that any such should be of that Commission. And yet in *Scotland* it was agreeable with the Scriptures, that sorty or fifty at the least, Ministers of the Word, (as I conceive it) should be very great Commissioners from the King, *Anno* 1589. to very many great purposes; even for the purging of that Land from all sorts of enemies to the Religion there professed. Likewise, earnest suit is made in the Supplication before mentioned to her Majesty, and found in *Fields* study, that *the foresaid four and twenty Doctors that should be of the Parliament House, might be likewise generall Commissioners under the great Seal of* England (*or the more part of them*) *to hear and determine all and every Sect, Error, Heresie, contempt, default, and misdemeanour against the Word of God, and her Majesties laws of reformation of Religion, to deprive any Pastor not doing, or neglecting his duty, to examine witnesses, and to imprison the bodies of all such malefactors, and to certifie their names to the Lords of her Majesties Council, that they may receive further condigne punishment.* Besides, there be some that resemble the high Commission now in force, unto the authority which they challenge to their severall Elderships. Whereupon one of them, acquainted (I doubt not) with the desires of the rest, saith, *That if the high Commission were setled in five hundred places more then it is, and should govern by the Word of God, and laws of this Realm, there would rise more profit thereby to Religion,*

Commission.

Acts of secret Councel printed 1590.

Suppl. to her Majesty.

Petition to her Majesty pa. 13.

ligion, than yet hath been found by the Bishops. He would have it in five hundred places. *Scotland* it divided into two and fifty Eldership, and of likelihood they would have five hundred in *England*. And that, as I take it, is the mysterie of his number of five hundred. To conclude, I finde another motion, which liketh well, that if there were five hundred Elderships more or fewer established, yet there might *be in every great Town certain Commissioners in causes Ecclesiastical appointed, to look that the Elderships did their duties, and if they did not, to compel them thereunto by civil authority.* So as thereby it appeareth, that although our Bishops and other Clergie-men may not be such Commissioners with us in some few places, yet their Pastors, Doctors and Aldermen, may in every parish, or so many of them as it should please her Majesty (or I know not whom) to assigne to every great Town. Surely the Word of God is much troubled with such kind of choppers and changers of it, every giddy head wresting and wringing it, to serve his own device. We should have Commissions to thatch houses withall (I see) if they might be our directors.

Humb'e motion, pag. 62.

Pursevants.

They are offended with the authority that her Majesty doth give unto her Commissioners for causes Ecclesiastical, as being unlawfull, in that by virtue of that Commission they may send sometimes for offendors to appear before them by Pursevants, and commit them to prison, as occasion shall fall out, and their faults, misdemeanors and contempts shall require. But at *Geneva* the like authority (in effect) is lawfull in their Eldership. For their Consistorie hath a Beadle, Sergeant, or Pursevant, or as you list to term him, appointed by the civil Magistrates to attend upon it, whose office is to call such before the Consistorie as the Aldermen shall appoint him. And for imprisoning of any offendors and contemptuous persons, there is not any matter almost for the which they may call a man before them, but one part of the punishment of it, by the laws of the City, is imprisonment. As if any when he appeareth in the Consistorie, or elsewhere, *be so hardy, as but to speak evil of any of the Ministers, or misname them, he is to be imprisoned.* Besides, as I have noted it before, their Elders are alwayes

always of the Councill of State, and seldome or never but they will be sure to have one of the sons Syndicks to be of that Bench. So as together they reign like Lords in their Consistorie, and who dare say, My Lords, why do you so? If they direct, imprisonment is but a small matter. I speak not against that order there, let them use it as they think good. Only I see not why the Word of God should be so bountifull to them, and so sparing to us.

In that by the orders of our Church, and the Laws of the Realm, there is required of Ministers a Subscription to her Majesties lawfull Authority in Ecclesiasticall causes, to the Articles of Religion, and to the Communion-Book, &c. great quarrels have been raised, and many exceptions are taken against it. Insomuch as one (a wise man, I warrant you) doth ascribe all the dangers that have been complotted against her Majesties person by the traitorous Papists, the dearth of Corn, the cause that we have had such watching and warding by souldiers, and lastly that the Spaniards would have invaded this Land, all these things are ascribed (I say) by him unto the exacting of the said Subscription. Howbeit *Cartwright* and his Confederates could take upon them, in a seditious sort, to require a secret Subscription amongst their favourers unto such a form of new Church-government, as he with the rest of that crue, after many meetings and alterations, had devised. Wherein if their fancies might once take place, Subscriptions would not seem so dainty as now they doe. For there is Subscription required upon Subscription. No man is to be chosen unto any Ecclesiasticall office with them, *nisi qui disciplinæ subscripserit, except he have subscribed to their Discipline:* Whosoever is to be of any of their Assemblies, either Classicall, Provinciall, or National, *he must first have subscribed to their Discipline.* And not thus content, it is there also further ordered, that *none shall be admitted to the holy Communion, except they submit themselves unto their Discipline.* So as hereby every temporall man, of what calling soever, is brought under their subjection. Of likelihood they think, that no man can be a worthy receiver of that holy Sacrament that is not well per-

swaded

swaded of their counterfeit platform. At *Geneva*, whosoever is to be admitted into their School, he *must first subscribe to their Discipline*. And not that only, but he is tyed to make *a publick confession of that Faith*, wherein their form of Discipline is comprised for an Article. And the like confession is also required of all them that will receive the Communion there. But what talk I of Subscriptions or professions? Master *Calvin*, when the Discipline was first set up, procured a general oath to be taken throughout the City, for the approbation of it. Whosoever also is made Minister there, *he sweareth to keep their Ecclesiastical ordinances*; and consequently the Discipline there practised. All their Elders in like manner, though one of them be one of the Syndicks, do take an oath to the same effect, when *they swear to perform their office faithfully, and to bring all things to the Consistorie which are worthy to be brought before it*. As if the Soveraign here should take an oath to be a Promoter. But that which is most of all, they have prevailed so much with the Magistrates, (and there is good cause why) that it is made death *for any man to let, or stop, or cause to hinder the Word and Service of God, and his holy Gospel*. Within which Compass, you may be sure, their Discipline is comprehended. Our men as yet talk in their platform but of Subscriptions: but if once they had gotten so much then forward must the rest, or else they will be angry. How carelesly Subscription is exacted in *England*, I am ashamed to report. Such is the rethlessness of many of our Bishops on the one side, and their desire to be at ease and quietness, to think upon their own affairs, and of the other side, such is the obstinacy and intolerable pride of that factious sort, as that betwixt both sides, either Subscription is not at all required; or if it be, the Bishops admit them so to qualifie it, that it were better to be omitted altogether. If the best and the learnedst man in Christendome were in *Geneva*, and should oppose himself to any thing that the Church there holdeth; if he escaped with his life, he might thank God: but he should be sure not to continue as a Minister there. There is no Church established in Christendome so remisse in this point as the

Laws of the Vniversity.

Beza in vita Calv.

Laws of *Geneva*, *fol.* 3.

Ibid. fol. 9.

Ibid. fol. 81.

Church

Church of *England*. For in effect every man useth and refuseth what he listeth. Some few of late have been restrained, who had almost raised the Land into an open Sedition. But else they follow their own fancies, and may not be dealt with all (forsooth) for fear of disquietnesse. No man shall ever persuade me, but that the Word of God doth give us as free liberty to the Church of *England* for the repressing of such Schismaticks, as either to *Geneva*, or to any other Church whatsoever.

There is a kind of Oath, termed an Oath ministred *Ex officio*, which is, and alwaies hath been ministred in certain causes, in every Court almost within the Realm, but especially in the chiefest. This kind of Oath, being ministred also by her Majesties Commissioners in causes Ecclesiasticall for these four and thirty years, is now especially greatly impugned, and many exceptions are taken against it. As, a man may not be driven to confess any thing against himself, nor his godly brethren: what you will charge us with, prove it. You may *not admit an accusation against an Elder under two or three witnesses*. If you have witnesses, why ask you us? And many such like Objections are made and maintained. Howbeit this opposition is altogether without consideration, and by them that know not what they do. For at *Geneva* this manner of Oath is currant. And I am sure the brotherhood here would be very loth to oppose themselves against any point of Doctrine that is allowed of there. The Oath *ex officio*.

It fortuned upon a time, that certain persons meeting together at one Widow *Balthasar's* house in *Geneva* to be merry, did there dance. Master *Calvin* hearing of this horrible sin (forsooth) procured them all, both dancers and beholders to be called before him and his Elders in the Consistorie. When they appeared, *Calvin* took upon him to examine them, and used (as he termeth them) certain *holy obtestations*, that they should tell him truly whether there were any such dancing or no, where it was, and who danced? &c. They denied the matter wholy, which he expresseth Apostolike in these words, *Impudenter nobis & Deo mentiti sunt*, They lied impudently to

Cal. Farello, epist. 71. God and us: *Excandui, I grew pale with anger* (saith he) *and inveighed sharply against such their contempt of God.* But they continued in their contumacie. Whereupon *Calvin*, (the matter, as he saith, being certainly known unto him) protested before God, *Pœnas iam a perfidia datoros, That they should be punished for such their falshood.* And because he could not otherwise get the truth from them; Ibidem. *Censui ut jurejurando ad veri confessionem adigerentur; I judged it meet* (saith he) *that by oath they should be compelled to confess the truth.* It should seem, they made the like exceptions that our contumacious fellows do make. And one *Henrich*, a Minister (as it seemeth) who (as I take it) danced not, but did in some sort by way of supposition (if any such dancing had been) take upon him to defend it, as not being a matter to keep such a stirre about, alledged the very same place that *Cartwright* did in the Consistorie at *Paul's*, and the which all the rest of that brotherhood Ibidem. do commonly alledge, viz. *Against an Elder receive no accusation, but under two or three witnesses.* But how was this allegation liked of? Surely it was laughed at, and termed by *Calvin Altercatio non illepida, a pleasant jeast.* It seemeth also that besides the threatning speeches mentioned, there were other used in like manner which did more terrifie them. For Ibidem. (saith *Calvin*) *Tandem adjeci, &c. At the length I added further, that they must build themselves another City, and live therein by themselves, except they would be contained here under the yoak of Christ*, (he meaneth their Consistorie) *and that as long as they lived in* Geneva, *they did strive but in vain not to obey the laws there.* Well, by what means they were drawn unto their oath I will not stand upon it, but sworn they were, and so confessed all. Whereupon, *Omnes in carcerem conjecti, They were all cast into prison.*

Ibidem. Amongst the said dancers, besides the said *Henrich*, (who was deprived of his Ministery, and committed to prison for three dayes) there was in that company one of the four Syndicks or chief Magistrates of the City: and he was removed from his office, untill he had given some testimonie of his repentance, which upon the admonition of the said Consistory he

he presently did (as it seemeth) and so escaped prison. There was also another in that meeting named *Perrin*, the Captain of the Citie (as I take it) a man with whom *Calvin* had many quarrels. He (as it seemeth) perceiving by *Calvin*'s eagernes what would fall out about that sport, got himself to *Lyons*, hoping before his return, *Rem tutiùs sepultam iri*, *That the matter would be dead and buried.* But saith *Calvin* of him after his return, *Quicquid agat, panam non effugiet*, *Doe what he can, he shall not escape unpunished.* In this *Perrin*'s absence, his wife *Francisca*, bearing (as I suppose) that *Calvin* should utter some hard and angry words against her husband, railed both against him and the rest of the Consistoriall associates. But *Calvin* answered her, *ut mirebatur, as shee deserved.* And this was the end of that inquisition: *Perrin* with his wife were committed to prison, as the rest of his fellows had been; he for dancing, and she (I think) for railing. Whereof Master *Calvin* wrote thus to his friend: *Perrinus enim uxore frenis in carcere; Vidua prorsùs insanit; alii pudore confusi silent*: *Perrin with his wife doth fret in prison; the widow* Balthasar *is quite mad; others being ashamed, do hold their peace.* Here was good Consistorian and round dealing. It should appear, that *Calvin* took as much upon him as some Bishops or Commissioners in *England* do. But why should I stand so long upon this example? It may be said, we must not live by examples. And it is true. Hear therefore, for the conclusion of this point, a Canon of the Reformed Churches in *France*: *The faithfull may be constrained by the Consistorie to say the truth, so farre forth as it derogateth nothing from the authority of the Magistrate.* Constrained? this may reach farre. But the Word of God alloweth them there (it should seem) what they list. In my opinion, if such manner of proceeding be lawfull at *Geneva* and in *France*, it may in some sort be tolerated in *England*.

Ibidem.

Ibidem.

French disc. cap. of the Consist.

It is a thing too manifest, with what libelling and railing the form of our Service, of our ceremonies, of our ornaments, of our apparell, &c. hath been depraved, and shamefully slandered. As, *That our Communion-book was culled out of the Popes Portuise.*

Things used in Popery.

Adm. 2. T. C.

Portuise, this was abused in Poperie, that is Papisticall: it were better to conform our selves in outward things to the Turke, than to the Papists. These and those things were devised by the Pope, that Antichristian beast. Whatsoever cometh from the Pope, which is Antichrist, cometh first from the Devil: If of the egges of a Cockatrice can be made wholesome meat to feed with, or of a spiders web, any cloth to cover withall; then may also the things that come from the Pope and the Devil be good, profitable, and necessary unto the Church. Against these, and many such like speeches, answer hath been made, That it is lawfull to *trie all things, and to hold that which is good.* That these things which are good, were not so defiled by their being in the Popes portuise, but that they might be taken thence and used: That we must distinguish betwixt the abuse of a thing, and the lawfull use of it: That it is no good reason, the Papists abused this, therefore we may not use it: That, as good men sometimes devise that which is evil, so evil men may sometimes devise that which is profitable, &c. But all these answers and a number more besides to the same effect, are misliked, denied, and condemned by these our Factioners.

Howbeit, upon occasion the streame is turned, and they themselves are driven to make the very same answers, for the justifying of their own proceedings, and for the maintenance of certain particular matters which they do urge and allow of. It hath been laid to their charge, that for all their goodly pretences of Reformation, yet indeed the course they held did smell most rankly of *Anabaptisme, Donatisme*, and of a new kind of *Papisme*. As, where they disquiet the peace of the Churches already reformed, rail upon our Ministers and their calling, affirm that our Sacraments are not sincerely ministred, that there is no Church as it should be, but those that they like of, that our ceremonies and orders are all unlawfull, that we have no lawfull Ministers nor Bishops: that Princes may not deal in causes Ecclesiasticall, &c. These and many such like points being layd to their charge, *Cartwright* (as though he had never dreamed of any thing to the contrary) frameth this generall answer in the name of all his fraternity: *If amongst*

the

the fifth of their Hereſies, (viz. of Papiſts, Anabaptiſts, and Donatiſts) there may be found any good thing (as it were a grain of good corn in a great deal of darnel) that we willingly receive, not as theirs, but as the Jews did the holy Ark from the Philiſtims, whereof they were unjuſt owners. For herein it is true that is ſaid. The ſheep muſt not lay down her fel, becauſe ſhe ſeeth the Wolfe ſometime clothed with it. Yea, it may come to paſs, that the Synagogue of Satan may have ſome one thing at ſome time with more convenience than the true and Catholick Church of Chriſt. Such was the ceremony of powring water once only upon the childe in Baptiſme uſed with us, and in the moſt Reformed Churches, which in ſome age was uſed by thoſe of the Eunomian Hereſie. Hitherto *Cartwright*: whoſe anſwer if it be true, doth concurre with ours, and may ſtay his own and his fellows giddineſs hereafter. *T. C. lib. 2. in the Epiſt.*

Cartwright was purpoſed once to have been Doctor of Divinity; and thereof he writeth in this ſort: *I had the advice of more than a dozen learned Miniſters, who conſidering that I had the office of a Doctor in the Univerſity, were of opinion, that (for the good they eſteemed might be done thereby) I might ſwallow the fond and idle ceremonies which accompany it. To the requeſt of which friends I yielded.* But when his Grace came to be propounded to the Vniverſity, that degree was denied him. Which I ſuppoſe to be the cauſe why ever ſince both he and *Travers* his Scholar have written ſo ſcornfully of that degree (except a man may gueſſe that they have an eye therein to *Geneva*, where being, but as it were a Grammer School (in comparison of our Univerſities) no ſuch kind of order can well be uſed, and therefore it is contemned, reproved, and laughed at (in effect) amongſt them; as it may appear by *Beza*'s words, in his pitifull book againſt M. Doctor *Saravia*. The Degree of Doctor. *T. C. lib. 2. in the Epiſt.*

The like courſe againſt Univerſity Degrees was held by the Anabaptiſts long ſince in *Germany*, and was mightily encountred by that worthy learned man, *P. Melanchthon*. *Barrow* alſo, with his retinue, at this time do hold the ſame poſitions in *England*. And, as it ſeemeth, that Anabaptiſticall humour is not yet repreſſed in the skirts of *France*. Whereupon *Franciſcus* *Junii Anal.*

ciſcus Junius hath written a book intituled his *Academia*, of purpoſe to confute ſuch fantaſticall perſons. In the Epiſtle whereof, after he hath diſcovered the fooleries of the Anabaptiſts, he cometh to the other ſort, (I think he meaneth *Beza* and ſuch like,) whom he honoreth with great titles of gravity, learning, authority, and judgement. *Theſe men* (ſaith he) *with two weapons do ſeem to wound to death the laws of our Univerſities, viz. With Reaſons and with Examples.* The Examples he anſwereth; and I will not further deal with them, otherwiſe then by referring you to the ſaid Epiſtle. But the Reaſons and his Anſwers are the points I aim at. Their Reaſons he ſetteth down in theſe words: (a man might think he had read *Cartwright*'s words before mentioned) *Quia plurima ſunt (inquiunt) ſuperflua & puerilia, abuſus multi, omnia profecta à Pontificiis, becauſe many things (they ſay) are ſuperfluous and childiſh, there are many abuſes, all ſuch orders and ceremonies came from the Pope.*

Touching the firſt Reaſon, he ſheweth that ſuch orders and ceremonies as they uſe, are neither *reipſa aut ſignificatione, in their nature or in their ſignification*, either ſuperfluous or childiſh, and ſo not ſuch at all as is objected; and that they are uſed *ſine ſuperſtitione & injuria ulla, without ſuperſtition or any injurie:* and ſo proceedeth to other arguments for them.

To the ſecond Reaſon his anſwer is in effect, that he ſuppoſeth no man of learning will ſay that *The uſe of a lawfull thing is to be abrogated, propter indignum illius uſum, for the unlawfull uſe of it.*

And to the laſt Reaſon, that ſuch orders came from the Biſhops of *Rome*, he anſwereth: *Eſto ſanè, &c. Be it ſo, that I may grant them ſo much. But whatſoever good, honeſt, or orderly thing we have received of the Popes or Papiſts, muſt we reject it becauſe it came from them? Nay rather, whatſoever good, honeſt, and orderly thing they have, let us have it common with them, if they will ſuffer us, if they will not ſuffer us, at the leaſt let us retain it as well as they, for the publick good. We,* he ſpeaketh of himſelf, I think, and of the learned men about *Heidelberg* and *Newſtad*) *if there*

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be any thing good amongſt the Papiſts, if they have deviſed any good and profitable thing. God forbid that we ſhould be carried away with ſuch a mad hatred of Papiſts, as that we ſhould refuſe it. Here then you have the judgement (as it ſeemeth) of thoſe Reformed Churches, either of them both excelling *Geneva*. For one of them, *Geneva* is but a Hamlet unto it. Which judgement being joyned to *Cartwright's* words, doth anſwer for all thoſe things before mentioned, that our laviſh Fraternity do ſtill taunt at ſo bitterly.

The name of a Biſhop.

There is nothing more uſually objected againſt the pre-eminence which our Biſhops have over other Miniſters, than that in Scriptures the Name of Biſhop is likewiſe given to every Miniſter of the Word. Whereupon they inferre with all confidence, as though it were impoſſible to be otherwiſe, that becauſe the Name was then common, therefore their Functions differed not, but were likewiſe all one. Hereunto, I know not how oft, they have been anſwered; That the community of Names in the Scriptures doth not take away the diſtinction of Offices. Princes are called Deacons; Apoſtles are termed Prieſts, or Elders: and yet thereby it may not be gathered that there was no difference between the office of every Deacon and of Princes; between the office of the Apoſtles and every Prieſt, or Miniſter of the Word. And ſo we ſay of Biſhops, that although the name of Biſhops be given in the Scriptures to other inferiour Miniſters likewiſe, yet doth it not follow, that between the office of a Biſhop, and of a Prieſt or Miniſter there is, and ſhould be no difference. But all this and much more to this purpoſe, will not ſerve our turns; and yet with *Beza* to another purpoſe it is a marvellous ſufficient anſwer.

Eraſtus goeth about to prove, that the name of Elder, when it is taken in the New Teſtament for an Eccleſiaſticall office, doth ever ſignifie a Miniſter of the Word, and not any of their counterfeit and unprieſtly Aldermen. And one of his Reaſons is this, *Becauſe in the New Teſtament the name of Biſhop and of Elder are common*: as if a man ſhould ſay, He that was a Biſhop was called an Elder, and he that was an Elder was called

called a Biſhop; therefore their offices were all one: and ſo conſequently, every Biſhop being a Miniſter of the Word, every Elder muſt needs be a Miniſter of the Word. Hereunto *Beza* maketh this anſwer (which, if we riſe not alwayes upon our left ſides, might be of as great force in our mouths as in *Beza*'s) *Scien-*

Bez de Excom. pag. 112. *dum eſt, &c. It is to be obſerved, that there is ſcarely any name whereby any Eccleſiaſticall office is ſignified, that is not ſometimes taken generally likewiſe. Hereof it cometh that the name of Apoſtles is attributed alſo to them who by a more proper name were called Evangeliſts: Saint* Paul *doth call his Apoſtleſhip a Deaconſhip; and* Peter *calleth himſelf a Prieſt, and* Luke *calleth thoſe Prieſts, who are afterward called of* Paul *by a more generall name, Biſhops: Quum tamen & reipſa, & iiſdem ſpecialiter acceptis nominibus, diſtincta eſſe illorum munera nemo dubitare poſſit; Whereas yet notwithſtanding, both in deed or in nature, the ſame names being taken ſpecially, no man can doubt but that the offices of Apoſtles, of Evangeliſts, of Deacons, of Biſhops, and of Prieſts are diſtinct.* See what reſpect of perſons there is amongſt our pretended Reformers. I am perſwaded there is not one of them that will preſume to enconnter with this anſwer of *Beza*'s: and yet when other men, as learned as ever he was or will be, made the ſame in effect, it was accounted by ſome of them not to be worth a ſtraw.

A new Miniſtery. He that hath read *Martin*'s Libels, the *Demonſtration*, and certain books of *Penry*'s may ſee what a revel they keep with Arch-biſhops and Biſhops, grounding themſelves upon one of

T. C. l. 2 p. 439. *Cartwright*'s principles, *That any increaſe of authority being added to a Church-Miniſter, doth clean change his Miniſtry, and maketh it a new Miniſtrie.* Whereupon they conlcude, that Archbiſhops and Biſhops having received an increaſe of their authorities by divers Councils, &c. are become to be of a new Miniſtrie, never ordained by Chriſt nor his Apoſtles, and ſo conſequently unlawfull, and to be aboliſhed. The follie of this collection hath been ſhewed many wayes, both by Reaſons and by Examples, but yet they have not been ſatisfied. But now you ſhall ſee they are put to ſilence for ever. For *Beza* is peremptory to the contrary of that which they have ſo inforced.

forced. In his book against Doctor *Saravia*, speaking of a place of *Jerome's*, how Bishops were ordained for order sake, &c. he saith in effect, *That when they had such authority given them for orders sake, Mutatio non fuit in re ipsa, id est, in ipso ordine, sed tantum in ordinis modo*; There was no change made in the thing it self, that is, in the order, but in the manner or measure of the order. And afterwards more plainly, where he setteth down another manner of principle than *Cartwright's*, viz. *That we must distinguish between the nature of a thing and that which adhereth unto it accidentally*; *because*, *Eo in aliud commutato, vel sublato, res ipsa permanet*; *the accident being changed, or taken away, the thing it self remaineth.* Whereupon (if I understand him) he groweth to this issue; *That the increase of any such authority* (as is before mentioned) *or the alteration of the manner or order, is not of the essence of the Ministry, but a thing that is accidentall, and may be changed according to the circumstances of times and places.* And he bringeth this example: *Accidentale fuit, &c. It was accidentall, &c. ut unusquispiam judicio ceterorum compresbyteriorum delectus, presbyterio præesset & permaneret*; *that one being chosen by the judgment of the rest of his fellow Priests or Elders, should be the President or the Prelate over the Presbyterie, and so continue.*

Pag. 152.

Pag. 153.

Pag. 141, 152.

Pag. 153.

You will ask me perhaps how this gear comes about, *that Beza* is so opposite to *Cartwright*. I will tell you my conceit. I suppose that matters of their pretended Discipline are grown to greater ripeness in *Geneva* than they are (thanks be to God) in *England*; and that therefore is more frank to let us see what they generally shoot at, then *Cartwright* dare be as yet. For howsoever *Cartwright* presumed to tell us (as it seemeth, untruly) that their Moderator (forsooth) should be chosen but for one action only; and *that Calvin being chosen to that office for two years*, (and so, as I take it, from two years to two years) *misliked that small preeminence should so long remain with one, which in time might breed inconvenience, and that Beza also misliked it for that cause*: yet now you see that *Beza* is far from that base conceit, and thinketh that office may be permanent; and further saith, that to ordain it so now, *certè reprehendi nec potest*

Beza

T. C. lib. 2. pag. 31. 6.

Beza con. Sar. pag. 143. *nec debet, it neither can nor ought surely to be reprehended.* And his reason is this, *for that it hath been an order, that one should be so chosen, to have such a permanent preeminence in the Church, ever since Saint Mark's time.* Nay, he is come to this, that he is content to yield in effect that the institution of an Archbishop is agreeable to the word of God; Beza con. Sar. pag. 116. *(viz.) ex illa generali & verissima Apostolica regula, &c. according to that generall and true Apostolicall rule, which appointeth that all things should be done orderly in the house of God. Est igitur ordo, &c. There is therefore* (saith he) *an order in it self, and by it self prescribed by God, but the reason or use of that order and the manner of it dependeth upon the circumstances of times, places, and persons, and is* (as men speak) *according to Laws positive.* Now if these things that *Beza* writeth be true, and that he himself (peradventure) could be well enough pleased to enjoy such an office (if the said circumstances of time and place might serve his turn to obtain it,) then we perceive that such additions of titles and preeminence, so he and his fellows may have them, do make no such alteration of the essence of the Ministrie as with us is pretended.

Canon Law. There is great barking against the Church of *England*, for that by Act of Parliament some parts of the Canon Law are retained and to be used by our Bishops, for the better government of the Church; insomuch as the very name of the Canon Law is become odious, the common sort of simple men of the factious crue verily supposing, that the name of such a law, rule, or institution is Popish, unlawfull, and devillish: and therefore they crie out, crucifie it, crucifie it, away with it, we will not be ruled by it, we will none of it. As though they should say, We are lawless men; for rules and orders we detest them; whatsoever seemeth good in our own eyes, that we will do: at the least if we ever yield our obedience to any Church-law, it shall be surely of our own making. fie upon all former Councils, fie upon all those decisions which the ancient Fathers made, fie upon all old and ancient Constitutions. And thus in effect they write and speak in their libels and ordinarie table-talk: whereas notwithstanding, if there

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be any thing in the Canon-law that will ſerve their purpoſes, they can be content to ſteal it thence, and to take to themſelves thereby the commendation which is due to the true authors and fathers of it. *Cartwright* and his fraternity, in their eſſentiall draught of Diſcipline, have drawn more then ſeven parts of eight of it out of the Canon-law, and ancient Conſtitutions. *Viretus* perceiving (but too late) what hinderance grew to the platform of their new Diſcipline by the utter aboliſhing of the Canon law at once, and as it were in a furie, (which he ſuppoſed did and would ſtill have bridled Princes, if it had been retained and ſtill in force) ſheweth his diſlike of ſuch raſhneſs in theſe words: *They thought it a goodly Reformation in the Church to abolish all the Canons and Decrees, with the good Statutes which the ancient Fathers and Doctors had ordained, to maintain the good Diſcipline in the Church.* The chief point indeed that grieved *Viretus*, (as there it appeareth at large) was this, becauſe Princes by that means had drawn their necks from under the yoke of Diſcipline. A matter ſo much miſliked by them, as that he is flat of opinion, that it had been better for the Church to have kept the old Pope ſtill, then by abrogating of the Canon law, and giving to Princes ſo great authority in cauſes Eccleſiaſticall, ſo to have ſubjected her ſelf to a kind of Papacy; every King and Prince being (as he ſaith) a new Pope by that means, and much worſe than the old. So that hereby you ſee what is the drift of our factious Conſiſtorians, in labouring to make the name of the Canon Law odious. You may not think that they differ in ſubſtance from their Mr. *Viretus*, but they are grown more crafty. The matter that pincheth them is this, that in the Acts of Parliament which are in force there is ever a *Proviſo*, that nothing therein ſhall be in force which is contrary to the Laws of this Realm, or to the Prerogative Royal of the Prince. If ever any King in *England* ſhould be ſo farre ſeduced, as that he would yield to eſtabliſh their counterfeit Elderſhips in this Realm, with all the royall authority which they challenge of right to belong unto them, & changeing the two former *proviſoes*, ſhould enact it, that all the Canon-law ſhould be in force, ſaving ſo much as ſhould be contrary

The 3. Dial. of white Devils.

trary to the orders and prerogative of their Elderſhips; If I ſhould then be alive (as I truſt I ſhall not) I durſt before-hand hazard a great wager upon it, that they would moſt readily and with a great applauſe receive it, and almoſt worſhip it. For, as I ſaid, you may not imagine but that *Viretus* hath diſcloſed their very hearts.

Viretus. You know there is in every Church for the moſt part a diſtinction of places betwixt the Clergie and the Laity. We terme one place the Chancel, and the other the Body of the Church: Which manner of diſtinction doth greatly offend the tender Conſciences (forſooth) of the purer ſort of our Reformes. Inſomuch as Mr. *Gilby*, a chief man in his time amongſt them, doth terme the *Quire a Cage*; and reckoneth that ſeparation of the Miniſters from the Congregation one of *the hundred points of Popery*, which he affirmeth *do yet remain in the Church of England*. Howbeit, admit but of their Elderſhips into every Pariſh, and then you have them who will prove it out of the Word of God, that there ought to be ſuch a ſeparation of their Aldermen (every one of them, though he be but a Cobler) from the reſt of the Idiots, that is, all the other Pariſhioners of what ſtate ſoever.

Gilby in his Dialogue.

Dan. de poteſt. eccl. cap. 24. *Hic ordo in Eccleſia ſervetur, &c. Let this order be obſerved in the Church*, ſaith *Danæus*, and he ſendeth us the rule from *Geneva*) *that theſe who do bear any office in the Church, diſtinguantur & ſeparentur à reliquo populo, may be diſtinguiſhed and ſeparated from the reſt of the people, &c. Ita fieri decorum eſt & utile; For it is decent and profitable that it ſhould be ſo. The Biſhop* (he meane h every Miniſter) *muſt ſtand or ſit* eminente loco, *aloft, &c. and let the Elders ſit by him*: tum ut populo appareant, *that the people may behold them*; tum ut miniſtri concionantis doctrinam facilius inteligant & obſervent *and that they may the more eaſily hear the doctrine of the Miniſter preaching, and the better mark it*. For of likelihood they are to be the Preachers Cenſors.

You will ſay, peradventure, Where there is ſome Lord Major, ſome Councellor of State, or ſome other great Magiſtrate, nay, the King himſelf, (for he muſt be of ſome Pariſh)

where

where ſhall he or any of them ſit? That is wiſely provided for, I warrant you. For how ſhould it otherwiſe be, ſeeing the *Proviſo* cometh from *Geneva*? *Magiſtratui ſuus, &c. Let the godly Magiſtrate, who is an honourable member of the Church, ſit in an honourable and perſpicuous place, where the Church may neither ſeem to favour the arrogancy and pride of men, nor the contempts of Magiſtrates.* And great diſcretion therein, ſurely, If the Magiſtrate ſhould ſit too high, it would make him proud; if too low, it would bring him into contempt. *Ergo modus in loco illi concedendo ſervetur, &c. Therefore let a mean be kept in appointing of a place unto him,* Knight, Lord, Earl, Duke, King, or Emperour, the holy Diſcipline reſpecteth no mens perſons) that *he may both underſtand he is preferred before the reſt; and yet withall, that he hath no dominion over the Word of God.* Indeed exceſſe in any thing is nought. *Sedeat itaque inferiori ſubſellio, Let him therefore ſit in a lower ſeat than the Preacher of the Word of God, and the Prophet; that he may both ſee and acknowledge himſelf to be ſubject to the threats of the Word.* The Parſon or Biſhop of every Pariſh with his Artizan Elders muſt ſit in the higheſt place, that the people may feed themſelves with the ſight of them: the civile Magiſtrates (of what degree ſoever) muſt content themſelves with inferiour rooms: and the reſt of the people are to ſit *ſuper mattas & ſedilia inferiora*, upon peſſes and little low forms. I am perſwaded it would greatly trouble the Subjects of *England*, to ſee ſuch a Metamorphoſis in her Majeſties Chappel. But ſee what a notable thing Diſcipline is, and how the Miniſters of *Geneva* can play the Heralds, in marſhalling of every ſtate into their due places according to their callings. If theſe men were then in *England*, and ſhould ſurvey our Quires, I ſuppoſe nothing would offend them but that, that they are too low. The place where the Rood-loft was, would be thought peradventure more futable for their Elders. Indeed there the people might beſt behold them.

Ibidem.

Laſtly, becauſe I will end this Chapter, if *Cartwright* can get but one *Scholiaſt* that doth in ſhew make for any thing he liketh, it is notable to ſee what revel he maketh with it. And

Fathers.

T.C. l.1. p.112.

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in like sort Master *Beza*, when the Fathers do fit him, as in
Beza con. Era. lib. scrip. fo. 12. some points they doe against *Erastus*, then these manner of phrases are common: *Recte observavit Augustinus, Augustine well observed it, &c.* Again, *An vero Chrysostome, &c. What, do you*
Beza ib fol. 24. *think that Chrysostome and all the old Churches, not one excepted, saw not this?* Again, *Hic te obtestamur, frater, &c. We do here beseech you, brother, that you would well consider in whose behalf and against whom you dispute, eum rem ipsam ab usu non*
Ibidem. *distinguas, when you distinguish not the thing it self from the abuse of it.* Again, *Hæc Chrysostomus, quæ tibi satisfacere recte*
Ibidem fol. 27. *debent; These things Chrysostome affirmeth, which ought to satisfie you fully.* Again, *Nunquam aliter fuit hic locus in Ecclesia*
Ibidem fol. 25. *explicatus; This place was never otherwise expounded in the Church.* And again, *A temporibus Apostolorum ad hæc usque secula nunquam illa carnerunt Ecclesiæ, From the Apostles times even unto the age wherein we live the Church did never want authority of Excommunication.* And as at times they are content to accept of the Fathers, so will they also upon the like occasion allow of generall Councils. Whereas certain persons in *Transilvania* began to revive divers old Heresies about the person of Christ, Master *Beza* writeth in this sort: *An non*
Beza Epist. 81. *in mentem vobis venichat amplissimum ille Nicænæ, &c. Did you not remember the most worthy Assembly of Nice, of Ephesus, of Chalcedon, qua nihil unquam sanctius, nihil augustius ab Apostolorum excessu Sol unquam aspexit? The Sunne it self hath never beheld, since the Apostles departure out of the world, anything that was more holy, or more excellent than these Assemblies were.* Thus I say, both *Beza*, *Gartuichius*, and the rest of the Disciplinary humour do write, both of the ancient Fathers and of the old Councils, when they please them in any matter. But otherwise let any of them all, nay joyntly all of them together, impugne any part of the new pretended Discipline, or cross them there, oh they touch the apple of every one of their eyes, they care not for their authorities, they dispise their decrees, they cannot endure them: as now it shall be shewed in the next Chapter following.

CHAP.

CHAP. XXVII.

How they deal with the ancient Fathers, Ecclesiasticall Histories, and Generall Councils, when they are alledged against them.

WHen for the proof of sundry matters impugned by them, they are urged with the testimonies of the ancient Fathers and of the Ecclesiasticall Histories, they either shift them off with their own false glosses, or if that serve not their turn, they disgrace them as much as they can, and so reject them. D. W.

Where *Ignatius* ascribeth very much to a Bishop, as, *that nothing should be done in the Church without his consent*, and saith *that he hath a principality and power over all*, ascribing unto him in that respect the title of *Prince of Priests*: they expound the word *Priests*, to signifie both Ministers of the Word and ruling Elders, the said power over all to extend but only to the said kinds of Priests in one Parish; and the name *Prince* to mean no more but as it were a *moderator*, chosen out of those Ministers for one meeting only, to propound such matters as were then to be handled, to collect the voices, to moderate that action. T. C. lib. 2. pa. 620, 5'7. T. C. lib. 1. pa. 113, 110.

Which interpretation is only framed according to the practice of *Geneva*, and such great Churches (as *Cartwright* termeth them (which have (saith he) *divers Ministers and ruling Elders in them*; and is (God knoweth) as farre from *Ignatius* meaning and words, as falsehood is from the truth. Ἐπίσκοπον Λὼς ἀρχιερέα, *Epist. ad Tralli.*

And yet either thus he must speak, or else if you presse them further then they shall well like of, the poor old Father is straight way rejected, *as a counterfeit, and a vain man.* T. C. l. 2. p. 612.

It being shewed according to *Irenæus* words, *that the Apostles committed the Churches in every place to the Bishops, and that every one of the Apostles severally did appoint Bishops in those Churches which they had planted*, as St. *Paul* did at *Ephesus* and *Crete*: *Cartwright* answereth thus; *For the exposition of* Irenæus, *which interpreteth* They, every one severally, *if they severally*, D. W. Irenæus lib. 4. cap. 63. T. C. l. 2. p. 482. T. C. l. 2. p. 155.

verally ordained Bishops every one in his circuit, so it be understood with the Churches consent, as is before declared, I am well content. Are ye so? Surely it is great joy of you. And what is before declared? Forsooth, Master *Beza* in effect saith,

Annot. Beze in. Act. 14. & 1. Tim. 5. v. 22. & Tit. that *the Apostles did not appoint any Bishops, that is, any Pastor, Doctor, or ruling Elder, by their own authority: but the choice of every Church-officer being first made by consent of the whole Parish, then any Apostle that was present did consecrate the said party, so chosen, unto the Lord, by laying his hands upon him nomine Presbyterii, in the name of the Presbyterie.* This is then the issue that *Irenæus* must stand to: Except he will frame his speech after the new cut, even according to *Beza's* pleasure, *Cartwright* (you see) will not allow him. If he were now alive, he might well think scorn to be thus used by either of them both, contrary to his own meaning.

D. W. *Justin Martyr* being brought to witness for Bishops and their authority in his time, about the year 130. (which was some nine years after Saint *John's* death) where he calleth every such Bishops, προεστῶτα, that is, Prelate, because the ruling of the Ministry and people within his circuit appertained chiefly to his charge: *Cartwright* termeth this seeking into the Fathers writings, (to find out the historicall truth of this cause so much by him impugned) *a raking in Ditches*, and laboureth in this sort to rid his hands of him, saying, First, this Prelate, was but as a Moderator, to propound matters, &c. Secondly, that he was Prelate of the people, not of the Ministers: which is contrarie to his first exception, except he will say the people had then the government of the Church, amongst whom he should be Moderator. Which being observed (as I think) by *Beza*, he alledgeth this place of *Justinus*, to prove *Timothy*

T.C. li. 1. p. 114.

Beze annot. 1 Tim. 5. 19. *in Ephesino Presbyterio fuisse* προεστῶτα, *id est, Antistes, ut vocat Justinus*, to have been Prelate in his pretended Eldership at Ephesus. *Cartwright* hath also a third answer in his second Book: *Be it granted that Justinus president had superiority over the Ministers, yet how fondly is it concluded, that it is lawfull because it was?* But his main Barricado for defence is this: *In the daies that Justin lived, there began to peep out in the Ministry*

T.C. li. 2. p. 121.

some

somethings which went from the simplicity of the Gospel, as that T. C. l. 1. p. 114.
the name of Presbyters, which was common to the Elders with the Ministers of the Word, was (as it seemeth) appropriated unto one.

For the proof of the antiquity of Bishops, *Jeromes* testimony is brought, that at *Alexandria* from *Saint Mark* the Evangelist, *there was a Bishop placed in a higher degree above Priests, as it were a Captain over an Army.* About which words they busie themselues wonderfully. First (say they) *things being ordered by the suffrages of the Ministers and Elders, it might (as it falleth out oftentimes) be done without the approbation of Saint Mark.* How it falleth out amongst them it is no great matter: That they should ever agree, were more to be marvelled. But to lay such an imputation upon that Church, Saint *Mark* himself being present, I think it a lewd part, and too full of presumption. Beside, Saint *Mark* might have appealed (by their conceits) unto some *Classis*, if he had disliked that ordinance. But if this shift will not serve, then they have another, *that the words from Saint Mark may be rather taken exclusively to shut out Saint Mark and the time wherein he lived, than inclusively, to shut him in to the time wherein this distinction rose.* Wherein he sheweth his ignorance, for *Jerome* calleth Saint *Mark* the Bishop of *Alexandria*.

D. V. Jerome ad Evagrium.

T. C. l. 1. p. 107.

Hieronym. in Mat.

In the end he useth this fond quirk: *It is to be observed, that Saint Jerome saith it was so in Alexandria, signifying thereby that in other Churches it was not so: and we must rather to follow Jerusalem that kept Christs institution, than Alexandria that departed from it.* Have you seen a Bird in a limebush? But yet he plungeth: and when all comes to all, if these shifts shall be thought insufficient, this is the last, both for this point and certain other, of the profit which the Church receiveth by Bishops, &c. *Corruption groweth in time, as the sinners are so are men that have in them: there is not such sincerity to be looked for at Jeromes hands in his times, as from others that were before him: besides his other faults, he might in his matter have spoken more soundly.* And *Bez* a shameth not to give him the lie (in effect) and to deride him. For where Saint *Jerome* saith, that

T. C. l. 1. p. 103.

when some would needs hold of Paul, some of Apollo, and some of Cephas, it was ordained for the avoiding of Schisme, totius orbis decreto, by a decree of the whole world, that one should be chosen by the Priests to be above the rest. That is not so (saith *Beza.*) And in another place; *Quod tandem istud decretum, quando & à quibus factum? What decree was this? when and by whom was it made?*

The judgment of the most reverend. *Epist. ad Ia. Lasson Scoc.*

D. W.

It is most apparent, and cannot be denied, but that *Irenaeus, Cyprian, Tertullian, Ambrose, Jerome, Augustine,* and divers other ancient Writers, do call Bishops the Apostles Successors. Insomuch as some of them, especially the authors of the Ecclesiastical Histories, do draw long Catalogues of the particular Bishops names that succeeded the Apostles, and other Apostolical men whom they made Bishops. Which Catalogues and manner of speech of the said Fathers, being used by them very fitly against such Hereticks as did rise up in their days, have since in our time been greatly abused by the Papists. Unto whom the learned men that have stood for the Truth against them by writing, have continually answered, That the Fathers arguments drawn from the said personal succession by Bishops were very effectual, so long as the succession of the Apostles doctrine did concur therewithall: and that the fathers in urging of the first, had ever an especial eye to the second, some point of Doctrine being ever called in question by the said Hereticks.

Juell. Sadrel de legit. vocat. minist, &c.

And this answer, as it is in it self most true, so it hath been hitherto generally received: Yet now another must be sought. For whereas in our days the very calling it self of Bishops is so brought into question, that men are enforced to seek their original, and amongst many reasons for the justifying of it, do bring the said Fathers to testifie in this cause, that the Apostles themselves appointed Bishops, and that they were generally accounted in their times to be the Apostles successors: now *Cartwright* with his crue cometh forth amongst us, and telleth us that in all such places where the Fathers and Ecclesiastical Writers do say, that *the Bishops succeed the Apostles, we must understand them, that by Bishops they mean every Pastor in his own parish,*

T.C.l.2 p 572.

parish; whom he affirmeth to be onely the Apostles Bishops, *and that where they call them the successors of the Apostles, that is to be understood, because they propound the same doctrine that they did.* In this sense (saith he in another place) I grant it true, that all Bishops, that is, Pastors, succeed the Apostles. So as then the said personal succession is here quite excluded. And besides, for his other succession of Doctrine, *Sadeel* being very desirous to make the said places of the Fathers to seem as though they were greatly to be insisted upon, sticketh not much to grant to every Laie-man (that seareth God) as great a privilege as *Cartwright* doth, to his Pastors, calling them likewise the Apostles Successors, *quatenus Apostolorum doctrinam retinent, & Apostolicis vestigiis insistunt*; *as far as they hold the Apostles doctrine, and do walk in their paths.* And thus we must expound the Fathers, even as the Father of all such Expositions did that of the Psalm, *Angelis suis mandavit de te*; or else they will tell us that they were but men, that they speak as the times required wherein they lived, that they writ untruly, and many things to like purpose. As if we were to account no otherwise of them, but as of time-servers, men pleasers, deceivers, and ambitious persons.

T. C. l. 1. p. 63.

T. C. l. 2. p. 458.

Par. 1. cont. Turrian. p. 364.

Mat. 4. 6.

Though *Jerome* (being an earnest man for the abating of the Deacons pride at *Rome*, in preferring of themselves before the order of Priests, whereof he himself was one,) doth speak as much as he could devise to suppress their insolencies, and to advance his own orders; as *that Priests were once called Bishops*, &c. yet he was content in other places, and upon other occasions, to confess *that Bishops are in respect of Priests as Aaron was in respect of his sons; that Esay did foretell that Bishops should be chief governors of the Church; that the Priest was contained in the name of Bishop*, 1 Tim. 3. *as the less in the greater; that Bishops did hold the places of the Apostles*: and even in the very heat of his said disputations against Deacons, he willingly and expressely granteth to Bishops one great prerogative, *viz. the ordination of Priests*, which did not belong to his order.

Jerom. ad Nep. Jerom in Esay 60. Jer. ad Evagr. Jer. ad Marce.

Now it is not unknown what advantage is taken against all *Jerom's* words, which may be with any shew of truth urged against Bishops. And it will not be admitted of in this case, which in some other the best of them are enforced to admit, nec that such his words were uttered in heat of disputation, and not *dogmatice*. But whatsoever he hath written in any place, either in his Commentaries upon the Scripture, or in his Letters, when he had laid aside the person of a party that had interest, and stood not upon every thing that might give any advantage, as the manner is in disputation; all I say whatsoever, it must yeeld and stoop to that which may in any sort impair the credit of Bishops; or else woe be to poor *Jerom*, he writeth contraries, and I wot not what. And there is one that hath sent us word in his book from *Rochel*, that he knoweth a knack how *Jerom* may be expounded, that he shall not leave to the Bishops so much as ordination. Where we read in *Jerome*, *Quid facit, excepta ordinatione, Episcopus quod non facit Presbyter? What doth a Bishop, excepting ordination, that a Priest doth not?* now saith this fellow, *Vide, candide Lector, nam legendum sit, accepta ordinatione; ut sensus sit, Ille qui ordinatus est a compresbyteris Episcopus, nihil facit quod presbyter non facit: Observe, gentle reader, whether we may not read,* having received ordination; *that the sense may be, He that is ordained of his fellow-Elders a Bishop, doth nothing that a Priest, may not do.* Which is too too childish.

Dott. Jesuit. Tom. 4. p. 525.

D. W.

To prove the antiquity and lawfulness of the name of an Archbishop, there being alledged the authorities of *Clement*, *Anacletus*, *Anicetus*, *Epiphanius*, *Ambrose*, and *Sozomenus*, and thereupon a conclusion inferred, with a saying of *Augustine's*, That seeing the name is so ancient, and that the original thereof is not found, it should seem to have come from the Apostles: They learn the bringing in of these authorities the (a) *moving and summoning of Hell*: they say *those times* (b) *were not pure and virgine like, but departed from Apostolical simplicity*, and do tread them all under their feet with as great facility as may be. (c) *Clement, Anacletus*, and *Anicetus are discharged for rogues, and men branded in the foreheads.*

(a) T. C. lib. 2. p. 513.
(b) T. C. lib. 2 p. 511.
(c) T. C. lib. 1. p. 88.

(d) Epi-

(d) *Epiphanius* wrote according to the time he lived in, about 380, and though the name of (e) *Archbishop was in his time amongst the Grecians, yet it followeth not thereby that it was in use amongst the Latines.* For *Ambrose*, when *Cartwright* writ his first Book, and that they were not so throughly angred as now they are, he only gave him this brand, (f) *Ambrose holdeth other things corruptly*: and then he expoundeth him, *that of his Bishop the Archbishop he speaketh of was no other then he which for the time ruled the action, when Bishops were ordained, and after the action ended had no more authority, then the rest.* But since his choler increasing, first he began (as he saith in his second book) *to (g) suspect the place alledged* out of his book *de dignitate Sacerdotum to be corrupted*: whereupon within a short time after he grew to be so hardened against them, by finding some other things also in the said book which he misliked, that he hath bored him in the ear for a Rogue likewise, and sent him a roving amongst his fellows, making the author of that book a false *Ambrose*, which is an unlearned shift. (h) *Sozomenus* and *Volusianus*, *they write not according to that which was, but according to the custome and manner of the age wherein they wrote.* As though he should say, they lied. And as touching (i) *Augustine, his sentence is approved.* (say they) *unadvisedly*, and that thereby a window is open to bring in all Popery. Which is a lewd reproach.

(d) T.C. lib. 2 p. 493.
(e) T.C. lib. 2. p. 494.
(f) T.C. l. 1 p. 94.
(g) T.C. lib. 2. p. 491.
(h) T.C. lib. 1. p. 93.
(i) T.C. lib. 1. p. 98.

For the antiquity of the name of Archdeacon, are alledged by D. W. the testimonies of *Damasus*, *Jerome*, *Sixtus*, *Sozomenus*, and *Socrates*. To whose authority their answer is, Two *of them are counterfeits*: *Damasus spake in the Dragons voice*: *Amongst men the best ground beareth thistles*: *those times were corrupt.* And yet *Sixtus* lived Bishop of *Rome* about the year 265. and was a godly Martyr.

Page 344.
T.C. lib. 2. pag. 502, 503.

A number of authorities being cited which affirm that *Timothy* was Bishop of *Ephesus*, as *Eusebius*, *Dorotheus*, *Nicephorus*, *Jerome*, *Isidorus*, *Dionysius Areopagita*, *Epiphanius*, *Ambrose*, *Chrysostome*, *Oecumenius*, *Theodoret*, &c. Their answer is, *They esteem him a Bishop indeed, and not an Evangelist. But what then? if they were for one a hundred, they cannot counter-*

T.C. l. 2. p. 313.

terwail, much leſs bear down, the teſtimony of the Apoſtle. (As though they ever propoſed any ſuch matter. But it goeth hard, when for a matter of Hiſtory all theſe worthy Fathers can find no better credit. If *Timothy* were Biſhop of *Epheſus*, I truſt he will not ſay that the Apoſtle is overborn. And that he was Biſhop, all theſe affirm it, who living nearer to the Apoſtles times, ſhould know aſwell as *Cartwright* what was in fact then; and being both as religious and as learned as he would pretend to be, could as eaſily have eſpied what repugnancy there was betwixt that practice and the Apoſtles writings, and would as earneſtly have reproved it, if there had been any, as he.

D. W.

Saint *Cyprian* and Saint *Jerome* are of opinion, nay Saint *Jerome* ſaith it was the opinion and the judgement of the whole Catholick Church, (for ſo I interpret his words, *the whole world*) *that for the avoiding of Schiſms and Hereſies, it was neceſſary that there ſhould be one Biſhop in every Dioceſs*, (as our learned Writers have thought of thoſe places, writing againſt the Papiſts) *to govern and over-rule the reſt of the Prieſts within their charge, leſt otherwiſe* (as by experience it was found amongſt the *Corinthians*) *there would be in ſhort time as many ſchiſms and altars as there were prieſts and heads; and that every one might not carry his ſcholars after him, and ſo following their own fancies tear in pieces the Church of Chriſt.* With them in like manner all the godly general Councils ſince that time have agreed, and finding daily new miſchiefs to ariſe which were not before hatched, have for the meeting with them increaſed accordingly the authority of Biſhops, and ſo kept the Church in good order at the leaſt for above five hundred years. Since which time, although the Pope with extream injure to all other Biſhops, hath lifted himſelf by a falſe title, above not onely them, but above all Kings and Emperors in like manner, never ceaſing till he hath ſet himſelf in the ſeat of the beaſt: yet with many other points of Chriſtianity this alſo hath been preſerved, *that the government of the Church by Biſhops in every Kingdom, Province, and Dioceſs, is Apoſtolical*; and not onely in that reſpect to be for ever continued, but neceſſary alſo in re-

gard

gard of the cauſes before mentioned. But now all this is reckoned nothing. There are ſome two or three that do take upon them to prove (forſooth) that all the ſaid Fathers of the primitive Church, all Councils, and all whoſoever that have liked that ordinance, have been deceived in their judgements, that they have accounted the inſtitution of Bi-Biſhops, and their Government, to be a means for the avoiding of ſchiſms, or for the maintenance of the peace of the Church. But how they prove it, I will not ſtand now upon that point. It is (forſooth) in a word, *by diſcourſe of reaſon* (whereof *Cartwright* braggeth) and for that (as they ſay) *there were great controverſies in the Church notwithſtanding their inſtitution, &c.* And now it is their Eldership muſt wear the Crown, and reform all that is amiſs. Well, what we are to think of their Elderſhips, we partly have ſeen, and yet ſhall hear more before I have done. In the mean time, it is evident how they oppoſe their own judgement to all the world ſince Chriſt's time.

T.C. *lib.* 2. *pag* 641, 581, 492, 447, &c. *Beza* in his reverend judgement.

Cyrillus, for calling the Biſhop ἀρχιερέα *high Prieſt* (as *Ignatius* had done in effect before, *the prince or chief of prieſts*; and *Tertullian* alſo, *Epiſcopus eſt ſummus Sacerdos, the Biſhop is the high Prieſt*) is wonderfully cenſured. *He that bringeth a Prieſt into the Church* (ſaith *Cartwright*) *goeth about to bury our Saviour Chriſt: And as for him that bringeth in an high Prieſt into the Church, he goeth about to put our Saviour Chriſt out of his office.* This that he affirmeth here toucheth not only *Cyrill*, but the moſt (I am ſure) of all the ancient Fathers, who were as careful for the office and prerogative of Chriſt, and have written as many notable works againſt ſuch Hereticks as have impugned his Soveraignty in any reſpect, as ever he or his Sectaries have written, or I think will do. But his breath may well blaſt himſelf: they, I doubt not, are in heaven, and it cannot touch them. We upon earth are to honour their memories, and (for all that proud and wicked cenſure) are to learn from them, that ſuch names not being given to any Miniſter in reſpect of any office peculiarly belonging to Chriſt, may lawfully be retained in the Church of God.

Tert. de baptiſ.

T.C. *lib.* 1 *pag.* 114.

Whereas

D. W. Whereas to approve the lawful use of some holidayes, allowed and appointed to be kept in the Church of England, amongst divers reasons this is one, *the commendation of them in the times of Ignatius, Tertullian, Cyprian, Jerome, Augustine,* and sundry others, together *with their good liking and approbation of them*: They complain, *that truth is measured by the crooked yard of time*; and therefore do appeal from these Examples, unto the Scriptures and to the Apostles times. As though the said ancient Fathers, and the Churches in their times, had not known the Scriptures as well as he or his sectaries, and that (notwithstanding the fourth Commandement) it was lawful for the Church to appoint and observe such days, which, upon that onely ground, and contrary to the practice of the whole Church since the Apostles times, he utterly denyeth to be lawful, induced thereunto (no doubt) because *Geneva* hath abolished them, *viz. Christmas-day, Easter-day, Ascension-day, Whitsuntide*, with all the rest. A fact that in the time of the ancient Fathers would surely have been accounted a trick of Paganism.

T.C. l. 1. p. 164.

D. W. *Justinus, Irenaeus, Tertullian, Cyprian, Ambrose, Jerome, Basile, Augustine, Socrates, Sozomene, the Council of Auricanum, of Neocaesarea, of Nice, of Gangrene, and of Orleans*, being cited to prove the Churches authority in things of indifferency, and for the observation of many things accordingly not mentioned in the Scriptures: *Cartwright* first complaineth, that he is so *pestred with such kinde of authorities in stead of Esay, Jeremy, S. Paul and S. Peter*; and then he shaketh them off together, *because the things which they affirm are now called into question*, viz. by him and his fellows. So as when it pleaseth them to call any thing in question that all the Fathers held, away they must, there is no remedy.

T.C. lib. 1. pag. 29. 32.
T.C. lib. 2. pag. 87, &c.

Cyrill affirming that the Law of *Moses* for punishing adultery by death is not now in force: *Cartwright* answereth, *as for Cyrill, I can at no hand allow his opinion, his sentence is corrupt*. *Chrysostome* and *Oecumenius* do understand the place of *Timothy*, for the imposition of hands there mentioned, of Bishops, not of Priests. *Cartwright* thereunto saith, *I an-*

T. C. l. 2. p. 105.
T. C. l. 2. p. 107.

swer

swer at once, that it seemeth violent. *Eusebius* giving *Josephus* this great commendation, that he was *Historicorum qui sunt apud Judæos facile Princeps, the principal man amongst the Jews for a writer of histories:* Master *Beza* disgraceth him in this sort, in his Oration when he was first chosen to be *Rector* of the School at *Geneva*, *Josephum, &c. I do reckon Josephus not onely amongst the prophane, but also in the number of ridiculous and foolish writers.* And whereas *Origen, Chrysostome*, the *Greek Scholiast, Theodoret, Theophylact, Ambrose* and *Jerome*, do expound *Rom.* 12.8. *He that distributeth, let him do it with simplicity*, not of Deacons, that give other mens alms, but of all Christians generally, such as do give alms themselves: *Cartwright* disliking this exposition, determineth of them after this sort, *They often strain the text to draw them to the present use of their Churches, by reason whereof in stead of milk they sometimes draw blood.* He measureth the Fathers by his own falshood.

D. W. pag. 199. T. C. l. 2. p. 269.

T. C. lib. 3. pag. 89, 90.

When they are told that the ancient Histories are against them, concerning a point by them denyed, about chosing of Bishops in *Cyprian's* time; they confess it, that they are so indeed, and thus they avoid them: that *except it can be shewed out of some Ecclesiastical History of like antiquity with Cyprian, it is nothing.* By which one blow all the Ecclesiastical Histories (that are now extant of name) since Christs time (so far as I do presently remember, except it be *Philo Judæus*) are quite cut off, as insufficient witnesses of any thing before their own times, that is, of any thing for the space of three hundred years at the least after Christ. There were Ecclesiastical Writers before, as it may appear in divers places of *Eusebius*; out of whom both he and others after him borrowed much: but now they are lost, and we have them not.

D. W.

T. C. l. 2. p. 534.

Where it was said in the behalf of the ancient Fathers and general Councils, for the first five hundred years (being charged with corruption, and I wot not with what building and working to make a way for Antichrist, *&c.*) that they labored to keep out Antichrist, *&c.* they answer, *The Fathers imagined fondly of Antichrist, they dealt like ignorant men, they*

D. W.

T. C. lib. 2. pa. 507, 508.

were ever-mastered of their affections, they had many errors, &c. And all this is spoken by a man much more fond, ignorant, affectionate and erroneous (as I am perswaded) then they were.

But yet hear the man and his master a little further, *It is a* T. C. l. 2. p. 97. *dangerous thing to ground our order or policy of the Church upon men.* Again, *Although the lever of this Antichristian building* Ibidem. *was not then set up, yet the foundation thereof being secretly laid in the Apostles times, you might easily know that in those times the building was wonderfully advanced and grown very high.* And The judgment of the most reverend. *Beza* also, *The Fathers in the Council of Nice underlaid the seat of the Harlot, that sitteth upon seven mountains.* Again Master *Cartwright*, *Those times were not pure, nor virgin-like: the* T. C. l. 2. p. 511. *Churches were then much departed from the singleness wherein the* Pag. 11. *Apostles had left them.* Lastly, *Examples cannot be without great danger fet from those times.* And thus all but *Calvin*, *Beza*, and himself are men: there is no good building but their own, nor any purity to be found but in them, their favorers, their devices and platforms.

It is alledged out of *Theodoret*, that Saint *Chrysostome* being D. W. p. 412, 413 Bishop of *Constantinople*, had the care not onely of that Church, but of the Churches also in *Thracia*, in *Asia*, and in *Pontus*: and out of *Sozomenus*, that he deposed thirteen Bishops for Simony in selling of benefices. Unto which testimonies they answer, First, that *this care was no other then such as every godly Minister ought to have over all the Churches in Christendom.* For example, as *Beza* hath of the Churches in T. C. l. 2 p. 524, 525, 526. *France*: and so *Chrysostom was Bishop onely in the Church of Constantinople, and had an eye and care to those other Churches.* Which answer proceedeth from gross ignorance or malice. Secondly, that if *Chrysostome* had charge over all those Churches, he had as large a dominion as ever the Pope had. Wherein also he sheweth his gross ignorance, in taking *Asia* there for a third part of the world. Thirdly, that *if he had any such authority, he was guilty of the breach of many Canons and Councels.* Fourthly, that he could say, *he was a proud man.* Fifthly, that it might be answered, *that Chrysostom deposed the said Bishops.*

shops not by his authority, but by his Councel. Sixthly, *that it was Pope-like and unlawful to put in and put out, of his absolute authority.* And lastly, *that it is dangerous to build upon the examples of those times.* And thus as a man in a maze, he goeth backward and forward, finding nothing to rest upon, but his own meer ungodly and slanderous surmises. A fit guide he is for giddy heads to follow.

Whereas for the antiquity of Archbishops, the first general Council that was after the Apostles times, *viz.* the Council of *Nice*, is alledged in these words. *Let the ancient customs be kept throughout Egypt, Lybia and Pentapolis, that the Bishop of Alexandria may have the government of all these,* &c. First (say they) nothing was granted by those words to the Bishop of *Alexandria, but onely to sit in the highest place at meetings:* which is most direct against the tenor of that Canon, and is but a fottish shift, grounded especially upon this, that *Beza* in his Annotations upon *John* 1. doth expound this word ἀρχὴν (which the Council useth) to signifie dignity or prerogative. And secondly, where it is said, *Let the ancient customs prevail: The Bishops* (saith *Cartwright*) *comparing that decree with others made at that time, and not before, called that an ancient custome. As if Ministers being assembled together, to speak of a matter continued a score of Provincial Synodes, and holden in the space of ten years, should say in this sort, In such and such things we will keep our old custome.* Which they themselves might say as well, if they list, concerning their bastardly Discipline, that secretly and seditiously eight or nine years since they have agreed upon (after their fashion, like dogs and cats) in many of their assemblies. But if either he or any other of the said Ministers should so say, they should certainly in mine opinion speak very foolishly and very ignorantly. And whether it is likly that all the ancient Fathers assembled in that Councel would use such a Sophistication in one of their Canons, that judge you: or whether was ever any man before *Cartwright* so presumptuously impudent, as to expound their words in this sort, that I leave to himself and his followers to consider of at their leisure.

D. W.

T.C. l. 2. p. 162.

T.C. l. 2. p. 484.

But the Council muſt ſpeak according to his pleaſure, or otherwiſe mark how he cometh over it. Firſt he gibeth at theſe titles which are given unto it, *to be a notable and famous Council*: ſecondly, he taketh upon him to prove, that the ſaid Canon was not a good Decree, becauſe, as he ſaith, *ſome other Decrees then made are not ſound*: thirdly (allowing the deciſion that was given by that Council, *of the difference touching the perfect unity of ſubſtance in Trinity*) for the reſt he ſaith thus; *the moſt of the Errors agreed upon in that Council were in the Diſcipline.* The moſt: Belike there were ſome then in the Doctrine. Thoſe which he hath named for ſuch great Errors, were not agreed upon as matters of Doctrine, to my underſtanding, but were orders thought meet in thoſe days for the policy of the Church. I omit what reckoning hath been e er made of this Council by all other Councels and Fathers ſince that time. *Calvin* is content to embrace the firſt four general Councils, *quantum attinet ad fidei doctrinam*, *ſo far as they have dealt with the doctrine of faith*: though *Cartwright* in the height of his pride do challenge the doctrine. But every man now will allow and diſallow what he liſts. The *Arrians* will ſay as much of the Doctrine, as either *Calvin* or *Cartwright* do ſay of the Diſcipline. And ſo every Schiſmatick or Heretick, look what ſerves their turn, that is holy; what they diſlike, that is erroneous.

T.C. l.1. pag. 93.

Inſtit. lib. 4. ca. 4. Sect. 750.

About the chuſing of Miniſters much hath been pretended for the peoples intereſt. Againſt which conceit for the neceſſity of it, amongſt many perſons propounded, the Council of *Laodicea* hath been alledged, where it was decreed about the year 338. that *it ought not to be permitted unto the multitude to make election of them which ſhould be preferred to the Miniſtery.* Mr. *Calvin* doth greatly allow of this Canon, which ſheweth his liking of the peoples reſtraint: and he affirmeth a ſenſe unto it, as though that Council had purpoſed to have ſquared out the ſame platform for the erecting of Miniſters that he hath deviſed and eſtabliſhed in *Geneva*. Read the laws of *Geneva* about the making of Miniſters, and you ſhall finde them wholly to agree with his words in this place. Now if we

Inſtit. lib. 4 c 4. Sect. 11.

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can be content to receive this exposition which *Cartwright* maketh (being the very marrow of Master *Calvin's*) viz. *the Canon meaneth not to have the people secluded from the election, but tendeth only to the directing of them by the sore judgement of the Elders*; he will be content to let it pass without more adoe. Otherwise notwithstanding *Calvin's* consideration of it, he can tell us (but untruly and without any warrant) *that this Canon is suspected whether it be a Bastard or no, and that many Councils are against it.* T.C.l.1.p.33. T.C.l.2.p.56.

Master *Calvin* confesseth, that before the Council of *Nice* there were first Bishops placed in their dioces above the Ministers, then Archbishops over Bishops, and lastly in the said *Nicene* Council, that there were *Patriarchs* appointed over Archbishops. Now whereas the Council of *Antioch* about some fifteen years after saith, *It behoveth the Bishops in every countrey to know their Metropolitane Bishop, to have care over the whole province, propter quod, for which cause all such as have any business must come to their Metropolitan City: whereof it pleaseth this Council, that he also excell in honor, and that the other Bishops do nothing without him, according to the ancient rule prescribed by our forefathers, but those things only which pertain to his own Dioces:* Cartwright delivereth us these glosses upon it. *A Metropolitan Bishop (saith he) was nothing else but a Bishop of that place which was the chief City of the Dioces or shire: and as for the name, it maketh no more difference betwixt Bishop and Bishop, then when I say a Minister of London and a Minister of Newington.* Secondly, *there is no mention here that Bishops are subject to the Metropolitan.* Thirdly, *for the honor they should give him, I have shewed it out of the Council of Nice.* Fourthly, *the care for other Churches is but such as every good Minister should have of all Churches.* Fifthly, *the word Dioces should be Parish: For the Council did not mean that the Bishops mentioned had Dioceses, but every one of them one town only, having belonging unto it certain villages, which did resort unto his Church, as in* Hitchin *and divers other places with us.* He should have said *Geneva*, but all this he affirmeth most absurdly. Besides, this is his ordinary practice, that because T.C.l.1.p.93. L.C.l.2.p.556. T.C.l.2.p.522. T.C.l.2.p.569.

cause the word used amongst the Greek writers ordinarily for a Diocess, doth likewise also signifie a Parish, he ever, to falsifie such authors as are brought against him, doth translate for Diocess, Parish, as in this place he doth it with a most brasen forehead. The Council of *Nice*, of *Antioch*, of *Carthage*, and of *Sardis*, ... etly proving that Bishops onely had authority to excommunite; *Cartwright* giveth no other answer unto them but this, That Master *Calvin* saith *how Bishops in excommunicating after that manner dealt therein ambitiously.*

T.C.l.3.p.91.

Athanasius saith that *Dionysius* Bishop of *Alexandria* had the Churches of *Pentapolis* committed to his care: *Cartwright* saith, that *care importeth not jurisdiction*: and so as to the Council of *Nice* and of *Antioch*. *Cyprian* saith, the cause of Heresies and Schisms is this, that Priests will not obey their Bishops. *Cartwright* that answereth which is in effect, if his unpreaching Aldermen will not obey their Pastors. *Epiphanius* speaking of one *Peter* a Bishop of *Alexandria*, saith, This is the custome, that the Bishop of *Alexandria* should have the Ecclesiastical government of all *Egypt*, *Thebais*, *Marica*, *Lybia*, *Ammonica*, *Mareotis*, and *Pentapolis*: Whereupon *Cartwright* glosseth thus, that is, *besides his own Church, he procureth the good of other Churches round about him.* Again *Epiphanius* of one *Miletus* an Archbishop, that he was subject or under the said *Peter* Archbishop of *Alexandria*. *Cartwright* saith, that *every Bishop of name was called an Archbishop.* And where it is said *Miletus* was under *Peter*; *that is, under him in honor, and not subject unto him*, saith *Cartwright*: contrary to manifest words and meaning of the Author. *Theodoret* Bishop of *Cyprus* saith of himself, that he had the government over eight hundred Churches: *Cartwright* saith in effect, that he *lied*; *that his words concerning his care in governing those Churches being spoken of himself want not suspicion, and that he was condemned for writing against* Cyrill: never mentioning how he was wrongfully condemned in his absence, and afterward restored.

Epiph.li.2.To.2. heref. 68.

T.C.l.2.p.622.

T.C.l.2.p.560.

Epiph.heref.69.

T.C.l.1.p.560.

I omit a number of their other shifts and presumptuous dealings with the Fathers. As of *Epiphanius*; *For him it is known*

T.C.l.1.p.113. T.C.l.3.p.41.

known of what authority he is, &c. It were better to lay his work against Arrius upon some counterfeit and false Epiphanius, to spare his credit. Likewise of *Ambrose*, *all any errors and corrupt expositions are found in his works: in his exposition upon the place to the Philippians, a child may see how violently he forceth the Text.* And also their rejecting of Councils by heaps, &c. where they have no colour how they may pervert them. But yet I may not let this escape my fingers, that *Cartwright*, whether for his own glory, or else that God would have him to be the instrument of his own shame, is well content, rather then he will want testimonies to encounter with the authority of Bishops, to sort both himself and all his followers in the number of those that ever since the Apostles times have repined at that authority, and thereupon have been over-ruled by all the ancient Fathers and Councils as busie-bodies and Schismaticks. You shall hear his words, and then judge whether I have mistaken them. *To what end both in the Nicene Council, and in many other holden more then two hundred years after, are there found so many Canons for the acknowledging of the authority of one Metropolitane in every Province, for the honor which he should have, the name he should be called by, for the place where he should sit at their meetings, for the bounds of their circuit? Do not all these declare, that there were some which were enemies to that authority?* &c. To this I might add his defence to *Arrius*, and his confutation of *Epiphanius*, not without some discredit to Saint *Augustine*.

T.C.l.2.p.528.

T.C.l.2.p.580.

Lastly, whatsoever is said, or may be said hereafter, out of all the ancient Fathers and Histories, and out of all the general Councils, concerning the said government of the Church by Bishops, Archbishops and Patriarchs, of their institution, authority, title, circuits and prerogatives, *Cartwright* doth take upon him (most boldly and most falsly) to prescribe unto us certain rules how we must understand them, or otherwise there is not one of them that will be allowed of. I blush in this behalf (I assure you) to set it down, and am ashamed that any man bearing the name of a Christian should deal so like an Impostor. But this it is: *That it may appear* (saith he) *what*

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the Fathers and Councils do mean, when they give more to the Bishop of any one Church then to the Elder of the same Church: T. C. l. 1. p. 19. *and that no man be deceived by the name of Governor or Ruler over the rest, to fancy any such authority and domination or Lordship as we see used in our Church; it is to be understood that amongst the Pastors, Elders and Deacons of every particular Church, and in the meetings and companies of the Ministers or Elders of divers Churches, there was one chosen by the voices and suffrages of them all, or the most part, which did propound the matters that were to be handled, whether they were difficulties to be soluted, or punishments and censures to be decreed upon those that had faulted, or whether there were elections to be made, or what other matter soever occasion was given to intreat of: the which also gathered the voices and reasons of those which had interest to speak in such causes, which also did pronounce according to the number of the voices which were given, which was also the mouth of the rest to admonish, or to comfort, or to rebuke sharply such as were to receive admonishment, consolation, or rebuke, and which in a word did moderate that whole action which was done for that time they were assembled, &c.* And must we thus understand the Fathers and general Councils? He might as truely say, that the present form of our Ecclesiastical government in *England* under her Majesty by Archbishops and Bishops is even the very same manner of Church-government that he and his followers look for, and the right platform of those Eldership which have so mightily bewitched them.

Men that once have passed the limits of modesty, may afterwards say and write what they list. The ancient Fathers have deserved far otherwise of the Church of Christ, then that, for the maintenance of such a forgery as the pretended form of discipline is, they should be used after any such manner. I would wish all men that are of this proud and presumptuous humor, to perule the books which Saint *Augustine* hath written against *Julianus* the *Pelagian*. There they shall finde the very same contemptuous spirit in *Julianus* that reigneth in themselves, and exalteth it self so greatly against the godly and learned Fathers: as also on the other side, they shall there see

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the fruits of Gods ſpirit, viz. in what reverend account and very high eſtimation St. *Auguſtine* had ſuch worthy and holy men by name as here you have heard very contumeliouſly diſgraced, childiſhly neglected, diſdainfully contemned, and moſt proudly rejected. *Ita intellexit Ambroſius, ita Cyprianus, ita Gregorius, &c. So Ambroſe underſtood* (ſuch a place of the Scriptures) *So Cyprian, ſo Gregory, &c. did carry ſome weight in St. Auguſtines opinion.* Thoſe things which divers notable men have alledged out of the ancient Fathers, for the juſtification of the preſent Eccleſiaſticall Government in the Church of *England*, ought not ſo lightly to be regarded with every princox. What the Fathers have written that agreeth not with our fantaſticall giddy-headed fellows pleaſures, they write it not of partiality, either to grieve them, or to gratifie us, but as truth led them; *Quod invenerunt in Eccleſia, tenuerunt quod didicerunt, docuerunt, quod à patribus acceperunt, hoc filiis tradiderunt: That which they found in the Church* (ſaith *Auguſtine*) *they held, that which they had learned, they taught, that which they had received of their fathers they delivered to their children.* *Auguſt. contra Pelag. l. 2. c. 4.* *Ibidem cap. 10.*

Though *Cartwright* and his company do carry ſo baſe a conceit of thoſe times wherein the ancient Fathers lived; yet the Fathers themſelves did not ſo think of them. *Julianus* the Heretick did ſpeak (as it ſeemeth) in ſuch a ſcornfull ſort of them as our Sectaries do: But St. *Auguſtine* laieth it to his reproach, as an apparent argument of his great folly and preſumption, thinking in a moſt abſurd point for him ſo to uſe them. *Uſque adeò permiſcuit imis ſumma longus dies? &c. Hath time ſo confounded all things* (ſaith *Auguſtine?*) *is darkneſs grown to be ſuch light, and is light it ſelf turned into ſuch darkneſs, ut videant Pelagius, Celeſtinus, Julianus, & cæci ſint Hilarius, Cyprianus, Ambroſius? that Pelagius, Celeſtinus, and Julianus can ſee, and Hilary, Cyprian, and Ambroſe are become blind?* And ſurely I do not perceive why I may not without offence apply the ſame words to thoſe men in theſe dayes, which tread in the ſaid fellows ſteps, concerning this their contempt and pride, Were there never learned men before you were taught the *Ibidem cap. 10.*

principles of the *Geneva* Diſcipline? Was wiſdom dead till you were born? Do you know what was in the Apoſtles times better than they did who ſucceeded the Apoſtles? Were the ancient Fathers able to defend the greateſt myſteries of our Salvation againſt ſo many peſtilent Hereticks, and were they ignorant in the matters of the externall government of the Church? Knew they the diſtinction of the three perſons in the bleſſed Trinity, and could they not find what difference Chriſt allowed of to be continued in his Church betwixt a Biſhop and a Prieſt? Is the darkneſs which pride carrieth with it grown to be ſo light, and is the light that ſhewed it ſelf ſo many waies in the ancient Fathers (as in their ſingular Learning and great Humility) become ſuch darkneſs, that *Cartwright*, *Travers*, *Penner*, and ſuch like, (but the ſhadows of learned men in reſpect) ſhould be thought ſo clearly ſighted? and ſhall *Irenæus*, *Tertullian*, *Cyprian*, *Ambroſe*, *Hierome*, *Chryſoſtome*, *Auguſtine*, *Gregory*, *Hilary*, and all the reſt of thoſe worthy men be reckoned blind? Surely he is a buzzard that thinketh ſo. And therefore I conclude this Chapter with another ſaying of St. *Auguſtine's* againſt ſuch buſie Innovators as they are: *Oportet ut populi Chriſtiani veſtris prophanis novitatibus anteponant, &c.* *It is meet that all Chriſtian people ſhould preferre the ancient Fathers before your Novelties; eiſque potius adhærere quàm vobis, and rather ſtick faſt to their judgements, than turn after your phanſies.*

Ibidem cap. 1.

Chap. XXVIII.

Their dealing with all the New Writers, and many Reformed Churches, when they write againſt them.

T.C. lib. 1. pa. 7. THis is a ground laid down by *Cartwright*, *That few men that are of any ſtaid or ſounder judgement in the Scriptures, and have ſeen or read of the government and order of other Churches, are againſt them in ſuch matters as they have broached unto.*

to us. And agreeable to this ground his answers are framed, when any thing is urged against him out of any of the new Writers, except *Calvin* and *Beza*. If either of them do happen to cross him, it is strange to see how he doubteth and shifteth. As for any other, they are but a puffe with him; he careth not greatly how he handleth them.

Pellicane, *Bucer*, *Bullinger*, *Illyricus*, and *Musculus*, affirming with all the ancient Fathers, that *Timothy* was Bishop of *Ephesus*; *What then?* saith *Cartwright*) *(if they were for one a hundred, they could not bear down the Apostle.* As though *they* had ever meant it. *Luther* expounding a place of *Zacharie* contrary to his liking; His exposition *(saith Cartwright)* is out of season. *Musculus* affirmeth that the places 20. of St. *Matthew v.* 26. 10. of St. *Mark v.* 43. and 22. of St. *Luke v.* 26. *vos autem non sic*, do not condemn Superiority, but an ambitious desire and tyrannicall usage of it: but *Calvin* as learned as he *(saith Cartwright) is of my judgement. Bucer* holdeth that the said 20. of *Matthew* doth propound a general rule to all Magistrates and Christians: Where *Cartwright* extenuating the authority of man, braveth out *Bucer* with this, that his judgement hath counterpoise of other as learned.

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T.C. li. 2. p. 313.

T.C. li. 2. p. 114.

T.C. lib. 1. p. 23.

T.C. li. 2. p. 423.

Whereas *Peter Martyr*, *Bullinger*, and *Gualter*, do bring divers reasons for the lawfull use of the Surplice, and such other apparel as is appointed with us for Ministers: *Cartwright* is so farre from being moved with their authority, as that he adventureth to confute their said reasons after this manner, very sophistically, affirming in effect *(but falsely)* that either they understood not the ancient Fathers alledged by them for that purpose; or that they perverted their meaning. *Bishop Ridley* and *Master Bucer* approving that where there are no Preachers, there should be godly learned Homilies read in those Churches; *Cartwright* thus dimisseth *Bishop Ridley*, *being a party in this cause, he ought to be no witness.* And for *Master Bucer's* words, he saith, they are not to be weighed: insinuating that his book concerning his judgement in King *Edwards* daies upon the Communion-book is counterfeited. Again, of Master *Bucer* for his allowing of private Baptisme, and of the

T.C. lib. 1. p. 74.

T.C. li. 2. p. 398.

T.C. lib. 1. pa.

ſigne of the Croſs, likewiſe of the Ring in Marriage, and that the parties married ſhould receive the Communion, he ſaith,

T.C. lib. 1. pa. *Bucer hath other groſs abſurdities: To his authority I could oppoſe other men of as great authority: Sometimes Homer ſleepeth: His reaſons are very ridiculous, very ſlender and cold, and*

T.C. li. 1 p. 199. *ſavour not of the learning and ſharpneſs of the judgement of Maſter Bucer.*

To. 1. pag. 20. *Maſter Fox* in like ſort ſetting down his full approbation of the preſent State Eccleſiaſticall, that Archbiſhops ſhould be in degree above Biſhops, and Biſhops in degree above other Miniſters; and relying for this his judgement partly upon the Scriptures, and partly upon the Primitive Church; and concluding, that this is to keep an order duely and truely in the Church, according to the true nature and definition of order

T.C. li. 1 p. 217. by the authority of *Auguſtine*: he is (I ſay) thus cenſured; *Maſter Fox writing a ſtorie, doth take greater pain, and looketh more diligently to declare what is done, and in what time, and by whom, then how juſtly or unjuſtly, how conveniently or inconveniently it is done, &c.*

Biſhop Jewel (a man to be accounted of as his name doth import, and ſo eſteemed not only here in *England*, but with all the learned men beyond the ſeas that ever knew him or ſaw his writings,) upon occaſion offered, to ſhew his opinion concerning one of *Cartwright's* Propoſitions (*viz. That both the names and the offices of Archbiſhops and Archdeacons are to be aboliſhed,*) he preſumed (forſooth) upon the baſe authority of all Antiquity, the ancient Fathers the generall Councils and Eccleſiaſticall Hiſtories, to call it in the margent of his anſwer, *Novitiorum aſſertio, a new aſſertion, or an aſſertion of younglings*: and in the end, after he hath briefly ſurveyed the ſtrength of *Cartwright's* great bulwark, he concludeth in this ſort: *As for theſe reaſons, in my judgement, they are not made to build up, and they are to weak to pull down, &c. Stultitia nata eſt in corde pueri, & virga diſciplinæ fugabit eam; It is but wantonneſſe, correction will help it.* Whereupon in cometh *Cartwright* as hot as a toſte, and ſcorning (ye may be ſure) to have ſuch a main Article of the new belief to be termed *novitiorum aſſertio,*

assertio, he calleth these words biting and sharp: and for his further entrance to confute the Bishops reasons why he misliked the said Proposition, he naileth it as it were upon his tombe this shamefull and most slanderous inscription, *Bishop Jewel calleth the doctrine of the Gospel wantonness*. Mark the mans forehead how it is hardned. The Papist that said he recanted all his writings against the Pope, was not more impudent. He calleth their riotous opening of their mouths against those things they either know not, or which otherwise they deprave most maliciously against their own consciences,) as it is to be feared,) he calleth (I say) these and such like dealings wantonness, and not the doctrine of the Gospel. T.C.li.1.p.118.

Generally thus he writeth of those most learned men, and many of them godly Martyrs, who were the chief penners and approvers of the Common-book in King *Edward*'s time, and offered to defend every point of it in Queen *Mary*'s daies against all the Papists living: *Their knowledge* (saith Cartwright) *was in part; and although they brought many things to our light, yet they being sent out in the morning, or ever the Sun of the Gospell was risen so high, might oversee many things which those that are not so sharp of sight as they were may see, for because that which they want in the sharpness of sight, they have by the benefit and clearness of the Sun and the Light.* Excellent child of light, whose knowledge is not in part! And oh worthy Discipline of the Consistorian Synagogues! how clearly she carrieth all her implements with her! T.C.li.1.p.196.

Let a man cast down his head but for a day like a bulrush, and give a grone or two in the behalf of that Kingdome, and by and by he is snatched up above the man in the moon, and may pass amongst them for an illuminated Elder. But it would be known what mysteries have been revealed either by him or any of his, that were unknown to those blessed men. Surely I know of none; except it be that their Eldership are newly thrust into their Consistoriall belieue: A point I (confess) whereof those godly men were ignorant. Otherwise they were well enough acquainted with these quarrels. They had weighed them, and finding them too light, rejected them.

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They had skill to discern of such unbridled spirits, and in their dayes greatly pitied them. In a word, to speak my opinion, they were indeed gold, if they be compared to *Cartwight* and such like dross, who have little in them more then ordinarie men, but only painted colours and Sophisticall shewes.

Many other particulars of such their dealings with the New Writers might be lai'd down before you. But these to my purpose are I know sufficient: and therefore I will come to their boldnes and presumption against not this man nor that man, but even whole Reformed Churches. And although I finde some more temperate and modest herein then others; yet when the freehold of their Eldership is touched, they are all like to themselves.

The *Genevians* in their Annotations upon their *Harmony of Confessions*, are well content that every Church shall use their liberty, as they shall think it most expedient, in these points following: *viz.* the *reading of the Epistles* (a) *and Gospels upon Sondayes and Holy-dayes, so as other parts of the Scriptures do not thereby grow into contempt*; *Kneeling* (b) *at the Communion*, the (c) *use of all such ordinary ceremonies at the celebration of the Communion as now are used among the Lutherans, Copes, singing, Organs, &c. and were used before by the Papists at their Masses*; the (d) *dispensation of the Communion to those that be sick at home in their houses*; *Ember* (e) *dayes and Holy-dayes consecrated to the godly memory of the Saints*; *the singing of Christian* (f) *hymns and songs upon the said Holy-dayes, made to set out the glory of God in respect of the great good works it pleased him to work by them*; *the use of Funerall* (g) *Sermons*; *and the Imposition* (h) *of hands upon children that can say their Catechisme, which we call confirmation.* In all these things (I say) they leave every Church to their liberty; so as other Churches that use them not be thereby prejudiced. But when any confession doth approve (i) the calling of Bishops, yielding unto them all lawfull obedience (if they will not force upon men their ungodly Traditions, as of Chastity, &c.) or when their Aldermen or Consistories are impeached, then they look about them: it is a nail in a wound: they censure, they reject,

a Sect. 1. ob. 1. ad Conf. Bob.
b Sect. 14. ob. 4. ad Conf. Bob.
c Sect. 14. ob. 2. ad Conf. Aug.
d Sect. 15. ob. 1. ad Conf. Witt.
e Sect. 16. ob. 1. ad Conf. Bob.
f Sect. 16. ob. 2. ad Conf. Bob.
g Sect. 16. ob. 1. ad Conf. Witt.
h Sect. 13. ob. 2. ad Conf. Bob.
i Sect. 17. ob. 1, 2, 3. ad Conf. Augus.

ject, they wreſt and pervert every thing at their pleaſure, as partly I have ſhewed in the end of the Chapter; and as any man may further ſee that will take the pains to view thoſe obſervations.

Which manner and carriage of themſelves I perſwade my ſelf no wiſe man will like of. For beſides their corrupt dealing, it is too Pope-like to take ſo much upon them as there they doe. What a vanity is this, to ſay of other Churches, We allow this and that, if it be thus and thus underſtood; otherwiſe we cannot like of it, we think it unlawfull, we cannot diſgeſt it? And yet I cannot blame them ſo much as I do our own domeſticall counterfeits. They are in poſſeſſion of a Government, and would be therefore loth to looſe it: They got it hardly, and do fear every thing that maketh againſt it. I am perſwaded if they might be ſure to keep it ſtill, they would not be content to grant (of their own goodneſs) great liberty to all Churches in their own matters. Whereas our Make-bates, what furious and outragious courſes have they taken againſt the Church of *England*, for the uſe of thoſe things which now the *Genevians* allow of? And beſides, concerning their pretended Diſcipline, they will needs hold it before they have it; and do ſhew already as much or more contempt of thoſe Churches that diſlike it, and are as ſawcy with them as any that I doe know or hear of except it be their Diſciples, *Barrow* and his companions.

It hath pleaſed that light-headed cockbrain, that preſumed to write a petition of late as unto her Majeſty, and afterwrad, like a ſeditious and undutifull perſon, publiſhed the ſame to the people in print (for what cauſe let wiſe men conſider) amongſt many other doubtiſh untruths to affirm this, *viz. That the Churches of Zurick, Berne, Schaffehuſen, St. Galls, Retia, Millane, Bierna, Polonie, and Hungaria, have commended (by their ſubſcription to the ſecond Helvetian Confeſſion) the government of the Church by Elders to be uſed in all Churches for ever.* But let the whole confeſſion be viewed, and although I doubt not but that there was as much cunning uſed by the *Genevians* about *Polit. pag* 13.

about that subscription as might be, yet is there not one word in it that tendeth that way.

In that Confession there are but two marks of the Church set down; the third after the *Geneva* computation is left out. In the Chapter of the Ministers of the Church, they are all of them, as many as are there named, reckoned for Ministers of the Word and Sacraments. That which is there, and might in any sort be wrested to that purpose is this; *And seeing there must needs be discipline in the Church, and in times past (apud veteres) Excommunication was used, and there were Ecclesiasticall judgments in the people of God, in the which this Discipline was exercised by wise and godly men; it shall also be the Ministers part to moderate this Discipline, as it may edifie according to the condition of times, and the publick states, and as it shall be necessary.* which words are so farre from commending the perpetuall use of the *Geneva* Eldership, that in mine opinion they are quite against it. For thus they say, First, that there must be Discipline, which no man denyeth; secondly, that Excommunication was used in the times of the ancient Fathers; this also is confessed; thirdly, that amongst the Jews there were Ecclesiasticall Courts, in which this Discipline was exercised by wise and godly men (who, for any thing that is here said, might be of the tribe of *Levi*, and all of them Priests;) and fourthly, that it belongeth to the Ministers to moderate this Discipline, that is, to use it or not to use it, as times, states, and necessity shall require.

Conf. Hel.

And that this my interpretation of this fourth point must needs be the meaning of the *Helvetian* Confession it appeareth hereby, in that this form of Government (which the Petitioner speaketh of) is not in any Church in all *Helvetia*, for ought I have heard: They have no such Aldermen; they have no use of their Excommunication. And having many dayes solicited to have received it, for the better reputation of *Geneva*, their answer hath ever been, That every Church is to have an especiall eye to this point, what will most edifie; and that forasmuch as they have found the *Geneva* shoe to be very unfit for

their

their ſeet, and that it is not meet for the condition of their times and publick ſtate, they have hitherto refuſed it, as being a matter not of neceſſity (as our men cry) but of indifferency, to be received or rejected, according as the Miniſters for the time ſhall finde it expedient.

Beſides, for encountring with the petitioners number and names of Churches, or rather particular Pariſhes, as in *Bohemia* and *Hungary*, where he ſaith that this Government hath been uſed (but belike upon the tryal of it is now rejected) I might ſet down theſe Reformed Churches that have it not, but do miſlike it: (ſome one of them for number of ſuch Pariſh-Churches as he ſpeaketh of, greater then all his) as *England*, *Denmark*, *Swedia*, all the Reformed Churches of *Germany* (ſaving in ſome parts of the Low-countries, and of late about *Heidelberg*, procured in the minority of the Prince) all the Churches in the *Dutchy* of *Saxony*, the *Dutchy* of *Brunſwick* and *Lunenburg*, the *Dutchy* of *Mecklenburg*, the *Dutchy* of *Wittemberg*; all the Churches within the Countries of the *Marqueſs* of *Brandeburgh*, and the *Marqueſs* of *Bade*; all the Churches within the government of the *Earledome* of *Henneberg*, the *Earldome* of *Swvartzenburg*, the *Earldome* of *Leuninge*, the *Earledome* of *Hannavv*, the *Earledom* of *Ottinge*, the *Earldom* of *Mansfield*, the *Earldome* of *Stalbergh*, the *Earledom* of *Glich*, the *Earledom* of *Rheinſtern*, and the *Earldom* of *Leonſtine*; and all the Churches in the *Barony* of *Limpurge*, the *Barony* of *Schenburg*, and the *Barony* of *Wildenfield*. Whereunto I might add all the Churches in four or five and thirty (at the leaſt) free Cities, with their territories, the moſt of them as large and ample as *Geneva*. In all which Churches you ſhall not finde (for ought that I can read) ſo much as one excommunicating lay *Alderman* to caſt at a Dogge.

And therefore I cannot chuſe but commend *Martin Marprelate*, in reſpect of this falſe companion. He dealeth plainly in this matter; But yet it is according to the Conſiſtorian humour. He confeſſeth with an *&c. cætera*, as much (I think) as

here I have ſet down: but it is with a very ſharp cenſure of them all; and he would not ſpare them (I am perſwaded, ſuch is the fierceneſs of his diſpoſition) if for one Church there were a thouſand. *The Churches of God* (ſaith he) *in Denmark, Saxony, Zurich, &c. wanting this Government by theſe Offices,* viz. Paſtors, Doctors and Aldermen, *are to be accounted maimed and unperfect.* And his thirteen *Theſes* going before this are in as great force againſt all theſe Reformed Churches, and do touch them as much, as they do the Church of *England*, for the diſcreeit whereof he eſpecially framed them. And therein he uttereth indeed the judgement of all the crue.

Martin. Jun. Theſ.

There is not a Reformed Church in Chriſtendom that they make accompt of, or do eſteem to be a lawful Church, whereunto, without the ſetting forward of the Conſiſtorian Schiſme (as much as they can) they will be content to ſubmit themſelves.

CHAP. XXIX.

How they depend upon their own Synods and Favourers.

YOu have heard what accompt our Diſciplinary men have made either of the old General Councils, or of the ancient Fathers; and alſo how lightly they reject ſo many of the New writers as do make againſt them. Whereby a man would judge, & ſo indeed they will pretend, that nothing but the Scriptures doth pleaſe them. Men may be deceived (they ſay truly) and Councils may err; but the truth of Gods Word endureth for ever. Howbeit for all their godly ſhews and pretences whatſoever, it is wonderful to conſider how they depend upon their own Synodes; how they magnifie one another; and how childiſhly they are led with the authority of thoſe men, whoſe devices are agreeable unto their own humors: as by the particulars following it will appear unto you. You may remember how in the 26. Chapter they hold, that if the Biſhops might be

be excluded out of the Convocation house, and they admitted thither to supply their places, that then the high Court of Parliament ought not to intermedle with Church-causes, otherwise then to confirm such things as they should require them. I would wish also, that for the better manifestation of this point which now I have in hand, you would be pleased to turn to that Chapter, and to peruse there what Canons and Rules they have set down, for the very great authority which they ascribe to their own meetings. Agreeably to the which Rules you shall now see some practice.

Of later years, but especially since the new book of Discipline was agreed upon by *Cartwright* and his followers, the Assemblies there prescribed, and afterwards held accordingly, have been their *Urim* and *Thumim*, their Oracles and their Mercy-seats. As any questions and doubts have risen, thither they have been sent to be discussed. And what was there in any of them determined, you may be sure it was authentical: at the least till it should be otherwise ordered by some Assembly of greater authority. Now of all their meetings, these of *London* were most soveraign. And therefore their chiefest difficulties were (as I take it) sent for the most part thither. As for example; *We have sent* (a) *our beloved brethren, Master* West, *Master* Browne, *&c. by whom we may be further instructed and directed how hereafter to deal in these matters* (he meaneth their Claffical meetings in or about *Oxford*) *desiring you to give information thereof to the brethren assembled.*

(a) *Gellibrand to Field at London, in the name of the rest.*

I left with you a (b) *paper containing certain questions about entering into the Ministery; wherein I crave the judgement and resolution of your self and the rest of the brethren, &c. The judgment of the godly learned brethren would much prevail with them either one way or other, &c. Your assembly is more travailed and practised in such difficulties then in other places.* The chief point was this, *Whether Fellows of Colledges might enter into the Ministery, being thereunto bound by their Statutes.*

(b) *Gellibr. to Field,* 1587.

One point I (c) *would desire to be throughly debated among you and the Scottish Ministers, concerning the proceeding of the*

(c) *Gellibr. to Field.*

Minister in his duty, without the assisting or tarrying for the Magistrate.

(d) Joh. Trav. to Field, 1587. (d) *Forget not to impart unto us any thing that by your common advice you shall think convenient for us to have in this Country, for our direction in our charges; to be known or practised of us.*

(e) Chapman, Nothey, Tye, with six others to Field, 1584. *We have as yet no* (e) *new matters to prefer unto you: but as soon as we have concluded any thing, we will forthwith send unto you.*

(f) The said 9 with others to Field. *Being perswaded that* (f) *you and your brethren with you have determined what course is to be taken and used for procuring some good to be done at the Parliament; we thought it necessary to write unto you, that we might be certified of your purpose herein, whether you mean to be exercised in prayer and fasting, and upon what day, or what things else you would wish to be performed by us, that may stand the Church in stead. I received from* (g) *our faithful brother Master* Gellibrand *a direction of the brethren concerning the observation of the Sabbath, and converting the Church-Wardens into Elders, and Collectors into Deacons, &c. In my simple judgement, it would be well if we were more particularly directed, and the forme briefly set down; and the way chalked before our eyes.*

(g) Barbon to Field, 1586.

(h) Barbon to Field, 1586. *If the brethren* (h) *would allot me any part, and enjoyn me any taske, I would the more willingly do it, and be the more comforted in my labours.* It was about some Translation. *I am appointed by the* (i) *brethren with us, to intreat you for the several grounds and demonstrations for the holy Discipline, which we are sure you have in readiness, and the brethren with you have promised to send if they be required.*

(i) Sands out of Staff. to Field.

(k) Gate of Oxford to Field. *Concerning* (k) *Master* King's *question, he requesteth the hands and consents of the brethren in* London.

But lest I forget it hereafter, you shall have one strange question; though it be not altogether futable with the rest in this place. One *T. S.* being greatly in debt, and much urged for the paiment thereof, amongst many promises which he had broken, at last, for the better contentment of his creditors,

he made a very solemn vow unto God, with a vehement imprecation against his soul if he brake it, that he would sell all he had, and so out of hand discharge his debts. *O blessed* (saith he) *and sweet resolution! Shall I hold up a house and family, if the Lord will disperse it? No no. Thy will is only good to me.* Howbeit all this notwithstanding, his minde changed afterwards in that, as it had done in his promises many times before: and being urged herewithall, he flieth unto the Lord, and craveth pardon for his rash vow. Upon these and divers such like occasions, this *S.* was charged with infidelity, and tearmed a dissembling hypocrite by Mr. *Egerton* and others, who were either his creditors or sureties, in that he dealt so falsely with them; and it seemeth they were very earnest he should have come up to *London*. Whereunto for answer, after a long discourse (that they had no such cause to charge him with infidelity, dissimulation and hypocrisie, as *Lot* had to have charged *Abraham*, but yet did not, &c.) he commeth to this resolution; *You demand of me, brother* Coppinger, *what I will do with those that I have drawn into danger for me. Truly, my brethren, I will do all that a Christian ought to do. I will do this: To Master* Egerton *I will sell all I have, if the Lord will so; if not, I beseech you take order with my creditors.* And in another Letter, *I hope I shall make good my integrity for my ability, and beyond: but since my estate is so very perplexed, I mean to make a Synodal question of it for my religions sake, before I come up, which shall be when God will.* The question (as it should seem) was either this, *viz.* Whether he, professing Religion, should overthrow his house by paying his debts; or, having some godly creditors and some prophane, Whether of them he should pay first. *Arth.* was of opinion, that *he should rather satisfie his prophane creditors then his godly.* But that (saith *S.*) *I agree not unto. I will never subscribe that opinion, nor allow my goods to such, and to grieve the godly.* I have laid these things together truely (I assure you) for the matter; but whether in due order of time, I am uncertain, because all the Letters are undated, saving the writing of the vow. I would I could tell

T. S.

T. S to Egert. Cop. & Arth.

S. to Arth.

you

you what was resolved in the Synod. But to return to the London questions.

l) Pig. to Field, 1586.

Move Master Cartwright (l) *and some other our reverend brethren to deliver their judgements, whether all Laying out of hair be forbidden unto all women, especially at their repair to the publike meetings of the Church.*

(m) Ed. Brow. to Field.

A question riseth in my (m) *minde, whether one that professeth Christ truely, may according to the same profession delight in and use hawking and hunting; seeing unchristian behaviour otherwise be joyned therewith.*

(n) Wake to Field, 1587.

Let me know your (n) *judgement particularly, whether it be in any respect tolerable for women that profess Religion and the Reformation, to were doublets, little hats with feathers, great gowns after the French and outlandish fashion, great ruffes, and hair either curled or frisled, or set out upon wires, and such like devices.*

(o) J. Chalm. to Field.

I *would be glad* (o) *to have your judgement in the fourth Commandement, whether the strict prohibition of use kindling fire on the Sabbath be of the substance of the morall precept.*

(p) Hart to F.

I *pray you that I may have the advise of the brethren, whether I may leave the world, to become the Earle of* Leicester's *Secretary.*

(q) Aire to Field, 1585.

Propound the matter (q) *to the brethren in* London, *and humbly crave their advice.* It was (as it seemeth) whether he might take an Ecclesiastical living.

(r) Fen. to Field

I *received a Letter* (r) *from you in the name of the rest of the brethren, whereby I understand your joyning together in choice of my self unto the service of the Church under the Earle of* Leycester, *&c. I am ready to run, if the Church command me, according to the holy decrees and orders of the Discipline, &c. The Lord Jesus increase your meetings with a double portion of grace, even such as by you from our head may distill down to us, further removed from so worthy and notable means.*

(s) D. Chap. to Field.

I hope you have not left (s) *fair this notable opportunity of furthering the cause of Religion, by voting out all the places of government in the Land, for which Burgesses for the Parliament are to be chosen, and using all the best means you can possibly for the*

the procuring the best Gentlemen of these places, by whose wisedom and zeal Gods causes may be preserved: consider amongst your selves, how it may best be compassed. You are placed in the highest place of the Church and Land to that end, even to watch for all occasions of procuring good, and preventing evil. Quit your selves worthily.

This *John Field* (to whom all these questions were sent) whilest he lived was a great and chief man amongst the brethren of *London*, and one to whom the managing of the Discipline (for the outward practice of it) was especially (by the rest) committed. So as all the Letters that were directed from the brethren of other places, to have this or that referred to the *London* Assemblies, were for the most part directed unto him.

I could wish with all my heart, that I might meet with some of the resolutions which were given by the *London* Classis to some of the questions mentioned; especially if Master *Cartwright* were amongst them. As whether the godly Sisters that sigh for discipline, may lay out their hair, wear doublets, little hats with feathers, great French gowns, great ruffes, curled and frisled hair, and to set out the same with wiers. One difficult point I know was handled in an assembly held in Master *Gardiners* house in *White-Chappel*; where Master *Cartwright*, accompained with (*Barke*, *Travers*, *Egerton*, *Gardiner*, *Harbert*, &c. was present in person. But it was a matter of another nature. As whether the brethren, being called into question about their secret meetings and plots laid for the overthrowing of the present government of the Church, and for the setting up of their own pretended Discipline, should yeild to any examination upon their oaths. And it was resolved (as by the effects which came thereof it appeared) that they should not. After whose lure they flye (I perceive) that since have taken that decree by the end.

Another resolution I finde also as substantially and wisely concluded upon in the *Northampton* Classis, as this former was in *White Chappel*. *Two are contracted: one of them marrieth with a third: he or she so married are free again. The question* L. L.

was

vvas, Whether the former contract do binde. And the ſaid Northampton *Claſſis reſolved, that it did not.* As though they ſhould have ſaid, that men and women may contract at their pleaſures, and marry afterwards notwithſtanding with whom they liſt. Now if in theſe holy meetings of the brethren (when there are none but Miniſters) matters can be handled ſo handſomely; how ſhall we think they are like to proceed and conclude, when the half of them muſt be Elders, *viz.* Coblers, Tinkers, and Taylors; and that according to the rules of our Engliſh new Diſcipline, things muſt be overcarried by the opinions of the greater part? But there is no remedy, it muſt be ſo. *The deciſion of all ſuch matters as do riſe in the Church, touching perverſe doctrine,* or doubts in Divinity, doth belong (forſooth) to the brotherhood met together in ſome ſuch place as *London* is: part it amongſt them how they liſt. And therefore accordingly (as you have heard) the brethren abroad very dutifully, when they are troubled with any difficulties, do ſend to ſuch Aſſemblies for their reſolution of them; and receiving the ſame, ſubmit themſelves with all obedience unto their holineſs. Now therefore I will proceed to the notable reſpect of particular mens perſons which I find amongſt them.

TC lib. 1. pa. 283.

It is true that divers perſons, who have been, and yet are very mighty pillars of the *Geneva* platform, are men in ſundry reſpects of ſome good deſert. Howbeit I cannot chuſe to think or to ſpeak otherwiſe of them, then as they themſelves have taught us to think and ſpeak of the ancient Fathers.

Let their chieſeſt favourers make of them what they can, yet aſſuredly they were or are but men, and therefore ſubject to have their errors as well as the ancient Fathers. But hear their followers, how (peradventure becauſe they will imitate the Apoſtles times in all things) ſome of them depend upon this man, and ſome upon that man; every one of them ſetting forth and extolling his own eſpecial Apoſtle.

We

We retive Maſter Calvin (ſaith *Cartwright* for himſelf and his fellows) *and weigh of him, as of the notableſt inſtrument that the Lord hath ſtirred up for the purging of his Churches, and for the reſtoring of the plain and ſincere interpretation of the Scriptures, which hath been ſince the Apoſtles times.* The notableſt inſtrument: none ever like him? *Maſter Travers* (I think) will not endure that? For he is reſolute in Maſter *Beza's* behalf, ſaying, *Maſter* Beza *is the beſt interpreter of the New Teſtament.* There was one in *Baſil* who gave it out after a glorious manner, that he did attribute *non minus* Farello *quam* Paulo, *no leſs to* Farellus *then he did to* Paul. Which Maſter *Calvin* miſliked. T.C. l. 1. p 32. Defence of Eccleſiaſtical diſcip, pa. 86. *Calvin Farello, pag.* 412.

The Letter which *Beza* writ unto our Engliſh Diſciplinaries, whereupon they were to build their conſciences, is kept, I perceive by the *Regiſter* as a Relique at home in their houſes. *Beza Epiſt.* 12. *Regiſt. pa.* 30.

In the ſcurrillous Libell which the brethren do tearm the Practice of Prelates, I finde theſe words: *Maſter Calvin, Beza, Viret, &c. Knox, Cartwright, and ſuch like, &c. are the only worthies in the world, that have maintained Diſciplina.* Worthies? A trifling commendation. He was a very notable man in his time that ſaid, *mediocria firma.* And might no meaner a dignity ſerve theſe men, but needs they muſt be Worthies? They ſhould have called them *ſtupor mundi, the aſtoniſhment of the world.* Practice of Prelates, D. 2.

There is much written of the Popes of *Rome* by their Parafites, as that they have a divine judgement, and cannot erre, &c. And you ſhall ſee that within a while (if the world hold thus on,) the Conſiſtoriall humoriſts may chance to come near them, even in this their ſo groſs and palpable folly. *Zanchius* telleth a notable hiſtorie. *When he came newly out of Italy to Geneva, Calvin* and *Viretus* preached ordinarily there at one certain hour, the one in Saint *Peters* Church, the other in Saint *Gervaſius.* Now there was a French-man, with whom he grew into ſome acquaintance, that never miſſed *Maſter Calvin's* Sermon, but would not once vouchſafe to hear *Viretus.* Whereupon *Zanchius* demanding of him the reaſon why he heard *Epiſt. ad Miſc.*

not the one sometimes as well as the other, *in hoc ferme verba respondet, sed Gallice: Si veneret S. Paulus qui eadem horâ concionaretur quâ & Calvinus, ego relicto Paulo audirem Calvinum*, the Frenchman answered plainly in these very words almost, but in French: *If saint Paul should come to Geneva, and should preach the same hour that Calvin did, I would leave Paul, and go to hear Calvin.*

carion. Nauclerus. It is also written of *Alexander* the third, that treading upon the neck of the noble Emperour *Frederick* the first, he applied unto himself and that action these words of the Psalme spoken of Christ, *Thou shalt walk upon the venemous Aspe and Basilisk, thou shalt tread down the Lion and Dragon.* And see what was written in a Letter to Master *Calvin* by one *Jacobus Bernardus* from *Geneva*: which Letter *Calvin* thought meet to be kept in store, and *Beza* to publish it in print. Master *Calvin* being banished from *Geneva*, by the procurement of the Ministers, especially that disliked his proceedings, there was great means made for his return thither again. So as after some two or three years absence thence, it was agreed in the City that he should be restored to his former place, as you have heard before. *Quod cùm intellexissem, non potui non laudare Deum, aliterque judicare, quam quod a Deo factum ist ud, & esset mirabile in oculis nostris, quodque lapis quem reprobarant ædificantes in caput fieret anguli*; Which thing (saith the said *Bernardus* to *Calvin*) when I understood, I could not but praise God, nor otherwise judge, then that it was the Lords doing, and was marvelous in our eyes, and that the stone which the builders had refused should be made the head of the corner. Which words are only applied in the New Testament by the Apostles and Evangelists to our Saviour Christ, and were, in my judgement, as blasphemously applied to *Calvin*, as the other were by the Pope to himself.

Psal. 91. 13.

Matth 21. 42. *Mark* 12. 10. *Luke* 20. 17. *Rom.* 9. 33. 1 *Pet.* 2. 6.

But I will leave these immoderate and foraign dotages, and specifie unto you some of our domesticall. *I confesse to you* (saith the displayer of men in their colours) *I reverence D. Fulk; and no disparagement unto any, I think him universally as well learned as ever Calvin or Beza was.* And in another

Page 37.

place

place, *but is to the cenſure of D. Fulk, D. Whitakers, Maſter Cartwright, &c. Men, I hope, as well able to judge as all the Lord Biſhops in Chriſtendome.* Again, *No queſtion but* Calvin *and* Beza *are wide ſometimes.* Alſo afteward, *The very ornaments of your Univerſity indeed, whoſe very names and lives do carry with them eſtimation to be reverenced, Dr. Fulke, Dr. Goad, Dr. Whitakers: to theſe men I appeal.* And furthermore, *If we ſhould once or twice, and uſe is not, ſet Dr. Fulk's learned judgement againſt the bare authority of Calvin and Beza in this caſe, I do not ſee that it can be any great prejudice or diſparagement unto any.* Divers other ſuch like ſpeeches there are in that book, whereby a man may ſee how the brethren are affected unto their part-takers. Although he nameth ſome who will never thank him for it; and I ſuppoſe he hath done them great injurie, in making them to ſeem the Patrons of ſuch fancies as there are maintained. Page 34. Page 37. Page 87. Page 112.

I made mention before of *Cartwright's* place amongſt certain Diſciplinary worthies. But my meaning is not ſo to paſs him over, whom all the reſt of our men do ſo admire. His authority indeed is very great, as being in effect the Patriarch of them all. Thoſe things that he writeth are almoſt oracles. Happy is the brother that can come in his company. If he be in priſon, prayers are made for his deliverance: if he be delivered, great thanks are publickly given unto God for the ſame. If he command the reſt obey: if he ſhall relent, I think they will all relent. When great matters are to be handled, he muſt needs be one in every place, *Coventry, Cambridge, London, &c.* And upon any new accidents, the occurrents are carried to him, as to their chiefeſt Counſellor.

Salute our (a) *moſt reverend brother Maſter* Cartwright, *for whom prayers are made with us.* a *Chap.* to F. 1585.

As ſoon as I (b) *know of Maſter* Cartwright's *delivery, I ſent for Maſter* Travers, *and we had Pſalms of thankſgiving, and Prayers to the ſame purpoſe, and a Sermon, his Text being the* 20. *of* Jeremy, 10, 11, 12, 13, 14. *verſes.* b *M. R.* to F.

I perceive by thoſe (c) *imperfect writings of Maſter* Cartwright's *1587.* c *Wake* to F.

wright's and others, that the points of Reformation are at large and particularly debated.

d Gell. to F. 1586. We want (d) books whereby we may come to the knowledge of the truth; I mean T. C. books.

e Fen. against Bridge., 120. The form of (e) government set down by T. C. commanded by God.

f Far. to Lit. 1586. I thank God (f) I have satisfied in part my longing, with conference with Mr. Cartwright, of whom I think as Sir did of Solomon.

g Gellibr. to F. I would (g) gladly know when I might come (from Oxford to London) to see T. C.

Snape to Barbon, 1590. Master *Snape*, upon one of his examinations before her Majesties Commissioners in causes Ecclesiasticall, finding some matters to have been further disclosed then he looked for, presently directed his Letters thereof into the Countrey, moving his friend, that Master *Cartwright* might be advertised. *It were good* (saith he) *you sent to* T. C. *with speed.*

Hart to Field. *I would gladly hear whether* T. C. *did counsel you, or demand counsel of you. I wish the matter may be well and closely handled: For I hear some whispering already (yet among them that favour the cause) that he hath counselled the brethren rather to use those corruptions then to leave their charges. I wish and hope it be not so: not only lest men should judge the man to be inconstant; but especially for that these times be such, that in them such yielding will do no good.*

Master D. *Bridges* having occasion in his writings to name Master *Cartwright*, did forget to *carry* this word Mr. under his girdle, but called him plainly *Cartwright*. Whereat see how Master *Travers* repineth. *We acknowledge and reverence Mr.* Cartwright, *As his rare gifts of knowledge and zeal, and his learned works, and constant suffering in this cause, and at this time his continuall travel in preaching the Gospel, do worthily deserve: for which cause he was worthy other respect then the Replier here doth give him. If he would needs set down his name, he should have considered the example of the Apostle, who yet seldome or never mentioneth any Minister of the Gospel by name,*

Travers def. pag. 32.

yea

yea scarce any professor without some good mark of the Grace of God in them. But this and a great deal more both he, and whosoever shall serve God as they ought in this cause of the further Reformation of the Church, must account to endure of them that oppose themselves to this most necessary service. I had lately some speech with Master Cartwright *concerning our next meeting, who advised me to put you in mind of some things, &c. He saith that at your late being together at* Wroxall, *you determined our next meeting to be at* Warwick *at the Quarter Sessions that Tuesday, for the humbling of our selves; and the day following to consult of other matters. His request is, that you will give notice thereof unto the brethren of our conference, and also that by your means there may be some of us appointed to exercise in private that day. If this his request cannot conveniently be performed, then I take it necessary that you write so with some speed to Mr.* Cartwright, *that he may provide a remedy elsewhere.* Lord to Fen. 1589.

Mr. May *and I rid with Mr.* Cartwright *to Mr.* Throgmortons, *two miles out of* Warwick, *where he preached: more he said then ever he did in his life before, &c. On Tuesday Mr.* Cartwright *kept Mr.* Fens *Lecture, Text Psalm* 122. 4. *unto the end; taking Thrones as* Tremellius *doth, and urging the Discipline, the want whereof he affirmed to be the cause that some friends forsook our Church, and enemies (as Papists) would not come near her.* Farmer to Little, 1586.

I pray you remember to reserve for me one of the rare birds books: his name may be right Cartwright. *God be praised though he cannot speak unto us, yet according to his name he doth write. He is a worthy wight.* C. Garton to Field.

Sicut discipuli olim præsto habuerunt ipsum Dominum, ita Magistrum Cartwrightum *dominum meum habeo præsentem; As the Disciples in times past had the Lord himself amongst them, so I have Mr.* Cartwright *my Lord in presence with me.* M. Clo'm to Field, 1582.

And thus hitherto of those poor simple men, but yet most palpable parasites. The Disciplinary crue, a company of *Apostles*, and *Cartwright* their *Christ*. *Christ* amongst his *Apostles*, and *Cartwright* amongst his *Disciples*. If *Cartwright* and such other guides were not supposed by their followers to be very notable

notable *Thrasos*, is it possible that any man of common sense would shew themselves to be such flattering *Gnathos*? and these are the men (forsooth) that in all their speeches will pretend Scriptures. But when they have so done, tell them that they pervert the Scriptures to serve their turns, and that thus and thus they must understand them according to the judgement of all the ancient Fathers; their answer in effect is this: What tell you us of the ancient Fathers? *Calvin* and *Beza* are the best Expounders of the Scriptures. Master *Cartwright* is a rare bird, a worthy wight, and as it were *Christ* himself amongst his Apostles. They have taught us as we teach: they are our Fathers, who have begotten in us a love and a liking of the *Geneva* Discipline, and them will we follow. In truth it is pitifull to consider unto what a height of pride many men are grown. It is less subject to offence, to reject the authority of Saint *Jerome*, Saint *Augustine*, or any of the rest, nay to refuse them altogether, then to reject the judgements either of *Calvin*, of *Beza*, or of *Cartwright*.

For Master *Calvin* and Master *Beza*, I do think of them and of their writings as they deserve. But yet I think better of the ancient Fathers, I must confess it. And for Master *Cartwright*, it is true that he hath many good parts in him: but the overweening which he hath of himself, and which many besides have of him, is like a lump of dow that sowreth both him and them all. You have heard of what account his writings are with his Sectaries; insomuch that one of them saith in effect, both for himself and for his brethren, that without *Cartwright's* books they cannot come to the knowledge of the truth. *Cartwright's* books the way to the truth? To speak my conscience, they are the way to many gross errors and seditious fancies. Of all his books I would think that should bear the price, which containeth the justification of all his devices, and is the last fruits of that Worthies wit; I mean his second Reply. Touching the which book you shall hear Master Doctor *Whitakers* opinion; from whence (especially if some one or two joyned with him) the Layer-out of men in colours (as it hath been said) will not hastily appeal. Thus he writeth.

Quem

Quem Cartwrightus *nuper emiſit libellum ejus magnam partem perlegi. Ne vinam ſi quid unquam viderim diſſolutius, ac pene puerilius. Verborum ſatis ille quidem lautam ac novam ſupellectilem habet rerum omnino nullam, quantum ego judicare poſſum. Deinde non modo perverse de principiis rebus ſacris atque eccleſiaſticis authoritate ſentit, ſed in Papiſtarum etiam caſtra transfugit: à quibus tamen videri unà odio capitali deſidera. Verùm nec in hac cauſa ferendus, & aliis etiam in partibus tela à papiſtis mutuatur. Denique rude* Ambroſio *dixit* Hieronymus, *verbis ludit ſententiis dormitat; & plane indignum eſt quid à quopiam docto refutetur.* That is, *I have read a great part of that book which Maſter* Cartwright *hath lately publiſhed, (viz. this ſecond Reply,) I pray God I live not, if I ever ſaw any thing more looſely written, and almoſt more childiſhly. It is true that for words he hath great ſtore, and thoſe both fine and new; but for matter, as farre as I can judge, he is altogether barren. Moreover he doth not only think perverſly of the authority of Princes in cauſes Eccleſiaſticall, but alſo fleeth into the Papiſts holds, from whom he would be thought to diſſent with a mortall hatred. But in this point he is not to be endured; and in other parts alſo he borroweth his arguments from the Papiſts. To conclude, as* Jerome *ſaid of* Ambroſe, *he playeth with words, and is lame in his ſentences; and is altogether unworthy to be confuted by any man of learning.* If any ſhall here object that Maſter *Whitaker* was not Doctor when he was in this ſort; my anſwer is this, He writ this Letter about the ſame time that he began to write againſt *Campian*, when he had attained already unto ſuch ripeneſs of judgement, as there is no more danger he ſhould now be altered in this that he hath written of *Cartwright*'s book, then that he ſhould alter hereafter from that truth which he maintained about the ſame time againſt *Campian*.

And it is true, that he never gave a righter cenſure of any book in his life. Maſter *Cartwright* muſt content himſelf with it, and ſo muſt his followers. He dependeth himſelf too much upon *Calvin* and *Beza*, and ſo do many amongſt us upon him. Such admiration of mens perſons and of their learning muſt needs be very dangerous: It hath ever been the cauſe of Schiſme;

Schiſme? and there was never more miſchief like to grow of it than there is now. For I know not how it cometh about, but you ſhall ſeldome finde any who hath once taſted of the Diſciplinary potion, that is not forthwith poſſeſſed (as it were) with a wondefull opinion, not only of the chief confectioners and favourers of it, but likewiſe of themſelves: And for all other men. Fathers, Councils, new or old, they little eſteem them, if they make any thing againſt them. I might heap up in this place a number of obſervations which have been made many hundred years ſince, as concerning ſuch like courſes taken by many; and how the never got to themſelves any true reputation, but the contrary. But I will ſpare them therein. Only I cannot chooſe but tell them, that the ancient Fathers were as wiſe and learned men as they are; that the old Generall Councils ought to be of as great credit with any but mad men as their Conventicles or Synods; that although we ought to depend only upon the Word of God, yet for the interpretation of it we may as ſafely follow the judgements of the ancient Fathers, of the firſt generall Councils, and of ſome other learned men, as of any of their chief Patrons and Maſters; that howſoever our own men do think of themſelves, yet they are no better than the other men; nay there are many equall to the beſt of them, and many who are farre their ſuperiours. And I take it, that he ſheweth himſelf to be their beſt friend, who by telling them their wants, can bring them to ſome humility. In reſpect Maſter *Cartwright* is to thank Doctor *Whitakers* for ſignifying his judgment touching that his great bundell of ſhreds, which ſome raſh and fond men do ſo greatly admire. It is moſt certain that although the flattering of Paraſites doth ſeem to be pleaſant, yet the wounds of a lover are much more profitable.

CHAP.

Chap. XXX.

How falſly they alledge the ancient Fathers for their pretended Pariſh-Biſhops and Elders.

BY that which hath been ſaid in the fifth Chapter, that it appeareth unto you what little help they are to look for in the ancient Fathers toward the ſetting forth of the *Geneva* platform. They talk of certain *ſteps* and *traces* of that Hare in them; but more they confeſs in ſome places that they cannot find. And yet notwithſtanding at another time, and when they have forgotten themſelves, they will of purpoſe (I fear it) to abuſe the world, ſtand very much upon the ancient Fathers, and brag of their authority exceedingly. As *Cartwright* doth in theſe words moſt untruly; *We propound nothing* (ſaith he) *that the Scriptures do not teach, the Writers both old and new for the moſt part affirme, and the examples of the primitive Churches confirme.* Did ever any man regard *Cartwright's* credit? who (conſidering what hath been noted out of his books in this whole proceſs) doth not pity him with all his heart, to hear him ſo farre to forget himſelf? He is a man of good learning, which maketh me to wonder at him. It is ſurely great pity that ever he was ſo married unto his Elderſhip, for it hath utterly overthrown all the good parts that be in him. The beſt Lawyer that is, when he giveth himſelf to ſhift, and to feed his Clients with quirks, refuſing not to brabble in any cauſe, be it never ſo falſe, he looſeth his eſtimation, and with the graver ſort is little regarded. T.C. B.1. p.7.

How truly Maſter *Cartwright* affirmeth that he and his fellows do propound nothing but that the old Writers for the moſt part do affirm, and the examples of the primitive Church confirm, I truſt is hath in part already appeared unto you in ſundry places, but eſpecially in the fifth, as I ſaid, and the twenty ſeventh Chapters. I have heard ſome Counſellors at law uſe the very like courſe of ſpeech: when notwithſtanding

the cauſe hath faln out moſt directly againſt them, yet they have cried out, Oh my Lord, we have theſe and theſe old evidences to ſhew, ſuch and ſuch depoſitions do make for us very manifeſtly, we have yet many witneſſes to be examined: and thus they will proceed with many cracking-words, as though there had been nothing which had made againſt them. Is *Cartwright* able (trow you) to finde his Pariſh-Biſhops and his counterfeit Lay-Elders (which two points are in effect all with him) in the ancient Fathers and primitive Church? He may ſay as truly that the Sun ſhines at midnight. But yet he ſaith that *Ignatius* and *Cyprian's Biſhops were but as our Paſtors or Parſons are in every Pariſh.* For his unminiſtring Elders he alledgeth the ſame *Ignatius* and *Cyprian*: and for a ſurcharge he bringeth in alſo *Tertullian*, *Hierome*, *Poſſidonius* and *Socrates*, where they make mention of Prieſts. I was once purpoſed to have ſet down the places themſelves which they ſo violently pervert, to bolſter out ſuch their apparent falſehood, and to have anſwered them: But then I remembred how effectually that had been done already by divers learned and worthy men, and of late more fully and largely by two ſpecial perſons, whoſe books one of them is in printing, and the other preſently coming to the preſs; and thereupon I altered my mind in that point. And yet ſomething thereof agreeable to the courſe which hitherto I have obſerved, may peradventure amaze ſome of them.

T.C. *pag.* 41, 47.

T.C. *li* 1 *p* 113. 120 99.

T.C. *lib.pa.*183. Upon ſome occaſion falling out, Maſter *Cartwright* affirmeth, *that if the now Lord Archbiſhop of* Canterbury *had read the Eccleſiaſticall ſtories, he ſhould have found eaſily the Elderſhip moſt flouriſhing in Conſtantine's time*; *viz.* in having then ſuch Biſhops and Elders as he ſancieth to himſelf: For he muſt be ſo underſtood. To whom reply being made, that he ſhould bring but one Eccleſiaſticall hiſtorie that affirmed ſo much, after ſome three or four yeares he brought two, *viz.* the hiſtorie of *Magdeburg* and *Euſebius*. His teſtimony out of the firſt he ſetteth down in theſe words. *The Centuries muſt needs have told him, that the ſame orders and functions of the Church were in that time which were before.* And what would he inferre hereof:

Def. pag. 652.

hereof; surely if he mean honestly, and do not dally with the word (*before*) referring it further then the Centuries meant it, which was but to the Age that succeeded the Apostle, he could not have directed a man to any history now extant that doth more directly confound his assertion. For there the Authors of that Historie do most plainly affirm, that by and by after the Apostles death, *necessitas coegit posteriores in gradus aliquos constituere & conseruare*; *necessity compelled* (the Fathers then living) *to ordain certain degrees of persons in the Church, and to conserue them.* This is most directly against *Cartwright's* assertion: although for mine own part (to note it by the way) I think the Apostles, knowing the necessity mentioned, had taken that order before. But to follow the said Historie. There were *three degrees then ordained*, say the said Authors, *viz. Episcopatus, Presbyterium, Diaconatus, the degree of Bishops, of Priesthood, and of Deaconship.* For the proof whereof they cite *Ignatius, Eusebius, Theodoret, &c.* and the very place of St. *Jerome*, where he sheweth how for avoiding of Schisme one was chosen amongst the Ministers to have preeminence over the rest, and to whom the name of Bishop was peculiarly then attributed. And as concerning the Priests or Elders, they do shew it out of *Eusebius, Nicephorus, Irenæus, Justine, &c.* that their office was to *preach the Gospel, and to administer the Sacraments, &c.* The Centuries, thus we see, will not serve Mr. *Cartwright's* turn, to the justifying of the flourishing estate of his Eldership in *Constantine's* daies. I will therefore come unto his second authority, which he bringeth out of *Eusebius.*

Cent. 2. de Eccl. Chap. 7.

Ibidem.

It is manifest (saith he) *that the Churches were governed under* Constantine *by Bishops, Elders, and Deacons, by that which is recited of an infinite number of Elders and Deacons which came to the Council of Nice with the 250. Bishops.* It is manifest indeed. And it is also as manifest that there were at that time both *Archbishops* and *Patriarchs.* But there were at that Council both Bishops, Elders and Deacons. And what then? I know that many men have wrested many places directly contrary to the Authors meaning: but I do not remember any one place within the compass of my small reading, that is more

Euseb. lib. 1. de vita Constant.

grosly perverted then this place is. For Mr. *Cartwright* running still his old byas, would have men to think that by Bishops, *Eusebius* meant so many Parish-Ministers: and by Priests or Elders, his said counterfeit Aldermen. And his authority is so great amongst his Sectaries, (who profess their *Gleaning* after him, that whatsoever he bringeth, they take it upon his credit, and so run on with a conceit, that not only all other authorities brought by him out of the ancient Fathers mentioned are truely by him expounded and applied, but that also even this place of *Eusebius* is to be understood as here he would have it. Wherein surely they are much to blame, to depend so much upon any mans credit. If they themselves had ever read either the Fathers or the Ecclesiasticall Histories, they could never possibly have been miscarried so palpably.

1. Pet. R. B sect. p. 95 90.

A friend of mine having some talk not many years since with Master *Cartwright* about this place of *Eusebius* alledged and expounded by him, as you have heard, urged him very earnestly, that he would indeed tell him truely, whether he (being a man of learning, and so could not be ignorant of *Eusebius* meaning,) did not sinne, even against his own conscience, when he cited that place to such an end and purpose as he had done; his answer was, that he did not, and that he was still of the same minde therein that he was before. Why, Sir, replied my friend, as *Eusebius* saith, that there were an infinite number of Elders and Deacons which came to the Counsocrat. l. 1 c. 8. cil of *Nice*, with the 250. Bishops, so it is reported by *Socrates*, that in the said Council it had been decreed by the Bishops, &c, but for *Paphnutius*, that Bishops, Elders and Deacons should have accompanied no more with their wives, *quas cum erant Laici in matrimonium duxissent*, which they had married when they were Lay-men. And now must we expound *Socrates* in this place as you did expound *Eusebius*? doth *Socrates* mean by Priests there your manner of Lay-Elders? was the Council bent to have debarred such men from their wives? Speak your conscience truely, I pray you. Master *Cartwright* answered again, that he verily thought in his conscience, that by Priests there *Socrates* understood the said Elders, and that the

the Council meant to have ſeparated them from their wives. And his reaſon was, becauſe within a while after there was ſome queſtion whether ſubdeacons might marrie. My ſaid friend replied again, that he was very ſorry to hear his anſwer, and that he verily thought, the like interpretation of *Socrates* words was never made before, nor would ever be made (he hoped) by any after him. And ſo they parted.

Afterwards my ſaid friend, finding that when he told ſome perſons of great place how Mr. *Cartwright* did expound the ſaid words of *Socrates*, they would hardly believe him, but ſuppoſed rather that he had miſtaken them, did write a Letter unto him, deſiring him moſt earneſtly that if he continued in the ſame minde he left him, he would be content to return unto him in writing ſome further reaſons thereof then formerly he made at his being with him. Maſter *Cartwright* hereupon wrote back again unto my friend (I have his Letter in my cuſtody) excuſing him ſelf, that through want of books he could not ſatisfie his expectation ſo fully as he would. But for the point I ſpeak of thus he writ; *Touching that it ſeemeth ſtrange unto you, that the governing Elders ſhould have been in danger to have been forbidden marriage in the Council of* Nice; *I thought I had ſatisfied you, in alledging that not long after there was great hold amongſt the Councils, whether Deacons, yea Subdeacons, ſhould be married.* So as now, that which before ſtood only upon the credit of the relator, is ready to be ſhewed under Maſter *Cartwright*'s hand, as it hath already been to divers of this Diſciplinary diſpoſition, who (as I have been informed, and partly do know) all of them have utterly ſignified their great diſlike of that point. And yet either he muſt of neceſſity ſo interpet *Socrates*, or elſe be driven to give over *Euſebius*; and ſo both he and all his Aldermen to take their leave of the Eccleſiaſticall Hiſtories, and bid them adieu. *T.C. Litt. 18. Mart. 15. 90.*

But yet there is another thing in Maſter *Cartwright*'s ſaid Letter which is very fit for you to underſtand, that ſo you may ſee how he ſoileth himſelf. *One thing* (ſaith he unto my ſaid friend) *In your Letter I think you miſtake me in, that you eſteem that I ſhould hold a Biſhop and a Miniſter of the Word all*

one

one in the time of the Nicene Councill. For notwithstanding that I hold that in the Apostles time, and with S. Paul, it is all one to be a Bishop and to be a Minister of the Word; yet it were a foul ignorance in me, if I should not have known that long before the Council of Nice the name of Bishop was for the most part appropriated to one in a Church. Consider, I pray you, how the man was mistaken. If by Elders *Eusebius* should have meant his counterfeit Lay-rulers, must he not then by his 250. Bishops most necessarily have meant so many Parish-ministers, Pastors or Parsons, except he will say, that there were no such Ministers there, which were as new a Paradox as the rest? But how agreeth this, of the difference he confesseth betwixt a Bishop and a Minister of the Word long before the Council of *Nice*, with some other of his sayings elsewhere in print? such
T.C. l.1. pa.93. as these are; *The Bishop that* Ignatius *speaketh of, was but the Minister of a particular congregation*: Again, Cyprians *Bishop was nothing else but S. Paul's Bishop, that is, one that had*
T.C.l.1.pa.100. *cure and charge of one flock*: Again, *The Bishop which S.* Cyprian *speaketh of, is nothing else but such as we call Pastor, or, as the common name with us is, Parson; and his Church whereof he is Bishop is neither Diocess nor Province, but a Congregation which meet together in one place, and be taught of one man.*

Now joyn these things together, and see what a Galimawfrie ye have. May not a man misdoubt that Master *Cartwright* is not yet resolved of his own opinion? have not his Scholars great cause to rejoice in gleaning after so constant an author? What can he pretend to salve his credit withall? He will never seek a refuge for shame out of these words, *viz. For the most part.* As though he should thus expound S. *Jerome*, where he saith, that when some began to hold of *Peter*, some of *Paul*, and some of *Apollo* (which was, as I take it, in the Apostles time) it was then decreed throughout all the world, that for avoiding of Schismes, one Minister who was called a Bishop should have authority and jurisdiction over all other Ministers in his Diocess, that is true (should *Cartwright* say) throughout all the world, except at *Antioch* and *Carthage* (two little Hamlets,) where *Ignatius* and S. *Cyprian* were but plain

Parsons

Parsons, even like the Parsons of *Hitchin* and *Kreuington*.

Not many yeare since a friend of mine was commanded, for a certain purpose, to contriue the chief matters in controuersie about the pretended Discipline into certain questions. And it is pertinent to the matter I now speak of to acquaint you with two of them. The first (because of the pretence which is made, as you haue heard, of the ancient Fathers) was this; *Whether can it be shewed out of any ancient Father, out of any* A Question. *Councill, either generall or prouinciall, or out of any Ecclesiasticall Historie for the space of 1500 and odde yeare, euen from the Apostles times, sith of late, that in the ordinary distribution of Church-officers (since that time euer vsed) into Episcopos, Presbiteros & Diaconos, Bishops, Priests and Deacons, whether can it (I say) be shewed that this word Episcopus, that is Bishop, was at any time taken there, and vsed by the Churches in any Country, for a common and vsuall name to all Ministers of the Word and Sacraments, without distinguishing thereby any one of them from another? or was it not euer within the time limitted taken and vsed only in the said distribution, for one amongst the Ministers of the Word and Sacraments, that gouerned the rest both of the Ministers and people within their circuits limited vnto them?*

This question with the rest was sent to Master Doctor *Reynolds* in *Oxford*, to the intent he might turn his opinion thereof, which he forbare at that time to do, in respect of certain other businesse that he had in hand. Howbeit Master Doctor *Robinson* (his especiall and most familiar friend) being acquainted, as it seemeth, with the said questions, hath written in this sort vpon another occasion, not dissenting therein, as I take it, from Master Doctor *Reynolds*. *I haue* (saith he) *maintained it* T. S. *in the pulpit, that the titles of honour which we giue to Bishops are* D. Robinson Exhib. to the L. Archb. of Cant. *no more repugnant to the Word of God, then it is for vs to be called Wardens, Presidents, Prouosts of Colledges. And in my iudgment, they may with as good conscience be gouernors of their Dioceses, as we being Ministers may be gouernors of Colledges of Ministers. Neither do I think that this was a late deuised policy: For I am perswaded that the Angel of the Church of* Ephesus, Reuel. 2. 1. *to whom St.* John *writeth, was one Minister set ouer the rest.*

For

Act. 20. 17. 28. *For seeing there were many Pastors there, why should St.* John *write to the Angel of the Church of* Ephesus, *and not rather to the Angels, if there had been no difference amongst them? And if this presidency had but that fault which is reproved in* Diotrephes, *as St.* Jerome *proveth that the Jews had not corrupted the originall Text before Christ his coming, Quod nunquam Dominus & Apostoli, qui cætera crimina arguunt in Scribis & Pharisæis, de hoc crimine quod erat maximum reticuissent; so I may say, neither would our Saviour, who by his Servant reproveth those disorders which he found in the seven Churches, have passed over this great fault in silence. Therefore as* Titus *was left to reform the Churches throughout the whole Island of* Crete; *so I am perswaded that in other places, some of that order of Pastors and Teachers which is perpetuall in the Church, even in the time of the Apostles had a Prelatie amongst their Brethren, and that this preeminency is approved by our Saviour. And if we come any lower, though the word* Episcopus *signifie that care vvhich is required of all, and in Scripture be applied to all that have charge of Souls; yet I do not remember any one Ecclesiasticall Writer that I have read, vvherein that vvord doth not import a greater dignity than is common to all Ministers. Neither do I think that any old Writer did under the name of Bishop, mean the Pastor of every Parish. When the Emperors vvere persecutors, vve read of severall Elders, but never of more then one Bishop at once in* Rome: *the like is to be said of other great Cities, and the Churches near adjoyning. And to meet vvith that offence vvhich is taken at the name of Archbishop, because that name is so appropriated to Christ in Scripture, that it is no vvhere given to any other. I take it that there is no substantiall difference betvven Archbishop and arch builder. Either therefore the Apostle offended in taking too svvelling a title, vvhen he called himself an arch-builder, or chief builder; or it must be granted, that this title may in some degree be given to men vvithout derogation to Christ.*

Jerome in 6. cap. Esay.

Tit. 1. 5.

Ποιμὴν ὁ μέγας.

Heb. 13. 20.

ἀρχιποίμην, 1 Pet. 5. 4.

ἀρχιτέκτων, 1 Cor. 3. 10

And thus farre Doctor *Robinson*, with whom if Master Doctor *Reynolds* do agree, I see not whether the Factioners will turn them; for (as I take it) they will not reject his opinion. They have bragged much of him indeed, and of his judgement (in

(in ſundry of their writings) as he were wholy on their ſide, and that they held nothing but he would juſtifie it. Howbeit, they have done him therein (I doubt not) exceeding great injurie. For requital whereof, I would wiſh him never to ſeek any other revenge, but to turn them to his book againſt *Hart*, where he hath written his mind as touching this point now in hand.

In the Church of Epheſus (ſaith he) *though it had ſundry Elders and Paſtors*, (he uſeth theſe two words in one ſignification, as by the ſentence going before it is manifeſt) *to guide it, yet amongſt thoſe ſundry was there one chief, whom our Saviour calleth the Angel of the Church, and writeth that to him which by him the reſt ſhould know. And this is he whom afterwards in the Primitive Church the Fathers called Biſhop. For, &c. the name of Biſhop, common* (before) *to all Elders and Paſtors of the Church, was then by the uſuall language of the Fathers, appropriated to him who had the Preſidentſhip over Elders. Thus are certain Elders reproved by* Cyprian *Biſhop of* Carthage, *for receiving to the Communion them who had fallen in time of perſecution, before the Biſhop had adviſed of it with them and others.* D Rainol. pa. 535. Act. 20. 17. Revel. 2. 1. Cyp. Epiſt. 13.

Here then you have two for *Oxford*, touching the language of the ancient Fathers, when they ſpeak of Biſhops. Now you ſhall have a *Cambridge* mans opinion, no more but of one I tell you at this time, : marry he ſhall be ſuch a one as (if the Brotherhood be of the Painters mind before mentioned in the former Chapter) may well be compared with the other two, ſeeing his judgement is laid in equal balance there both with *Calvin's* and *Beza's*, and that without any diſparagement unto them. You know whom I mean, it is Maſter *Fulke*, who in his confutation of the *Rhemiſh* notes upon the New Teſtament, writeth thus: *Amongſt the Clergie, for orderly and ſeemly government, there was alwaies one principall, to whom by long uſe of the Church the name of Biſhop or Superintendant hath been applied: which room* Titus *exerciſed in* Crete, Timothy *in* Epheſus, *and others in other places. Therefore although in the Scriptures a Biſhop and an Elder are of one order and authority in* D. Fulk confut. Annot. Tit. 1, v. 5.

preaching the Word and administration of the Sacraments (as Hierome doth often confesse,) yet in government, by ancient use of speech, he is only called a Bishop, which is in the Scriptures called ἐπισκοπὴ, ἐπισκὸς or ἐπίσκοπος, Rom. 12. 8. 1 Tim. 5. 17. Heb. 13. 17. that is chief in government, to whom the ordination or consecration by imposition of hands was alwayes principally committed, &c. Which most ancient form of Government when Aërius would take away, it was noted amongst his other Errors. Hitherto Doctor *Fulke*. So as hereby I trust it may appear to Master *Cartwrights* reproach, and to all their shames that shall pretend any authority from the ancient Fathers, to impugne the right honourable and lawfull calling of Bishops, not Parsons in every Parish, but Bishops in their Dioceses and Provinces, appointed in the Apostles times, for the right order and government of the Church of Christ.

The second Question before mentioned, being concerning Priests or Elders, was as it followeth. *Whether can it be shewed out of any ancient Father, out of any Councill either generall or provinciall, or out of any Ecclesiasticall Historie for the space of 1500 and odde years, even from the Apostles times till of late, that in the said ordinary distribution since that time ever used of Church-officers, into Episcopi, Presbyteri & Diaconi, Bishops, Priests and Deacons, whether, I say, can it be shewed that the word Presbyter, Priest or Elder, was at any time taken and used for certain meer Laymen, as Craftsmen, Husbandmen, Citizens, Gentlemen, or Noblemen, such as should be chosen for a year or two, to be assistants unto the Ministers of the Word for the better government of the Church, as to have authority with others to ordain and impose their hands upon a Minister of the Word and Sacraments, to bind and loose sinnes, &c. using in the mean time their severall vocations as they did before, and ceasing after the said one or two years, without any offence committed by them to be any longer Presbyteri? Or was it not ever within the time limited taken and used only in the said distribution for the Ministers of the Word and Sacraments?* Unto this Question one hath made this answer: *This word Presbyteri was never otherwise taken since the Apostles times in that distribution, but for*

the

the Ministers of the Word and Sacraments, as it is most euident to any that shall peruse the Ecclesiasticall Histories, or will take any paines to read the writings of the ancient Fathers. But of this point before it be long you shall heare more by one, who, as he hath done every thing he dealeth with, so hath he handled this very notably. Now in the mean while, according to the order which hitherto I haue kept, it should be sufficient for me that the three said Doctors, men well accounted of with Master *Cartwright* and his adherents, and such as will not be thought to speak any thing partially, may deliuer their opinions as touching this matter. For to my vnderstanding, they are as direct in this point, what the word *Presbyteri* should signifie in the ancient Fathers, as they were before in the other of Bishops. If in the said ancient Fathers the name of Bishop be appropriated to one that had a greater dignity than was common to all Ministers, and that by the name of Bishops they neuer vnderstood the Pastors of every Parish, as Doctor *Robinson* saith, if in the Primitiue Church and in the Fathers language they were called Bishops that were the chief and president ouer the rest of the Priests or Elders, euen such as our Sauiour himself by the holy Euangelist St. *Iohn* doth call Angels, as Doctor *Reynolds* affirmeth, if by ancient vse of speech he was only called a Bishop which in the Scriptures is called ἐπίσκοπος, προεστὼς or ἡγούμενος; if the Elders that were subiect to these Gouernors were of one order and authority with them in preaching the Word and administration of the Sacraments, as Doctor *Fulke* hath written against the Iesuites: doth it not follow most necessarily, that all the Clergie being so reduced into three degrees, *viz.* of Bishops, Priests or Elders, and Deacons that by Priests the ancient Fathers must needs vnderstand the rest of the Ministers of the Word and Sacraments that were no Bishops; except any will be so impudent as to say, that they were none of the Clergie. He that will doubt hereof, let him doubt for me whether the Sun be up at noon.

Besides, Doctor *Reynolds* sheweth that *Cyprian*'s Elders did administer the Sacraments. And for Doctor *Fulke*, after he had once incountred with the Papists, and amongst many other

points was come to this whereof I speak concerning the name of Priests as it is a distinct degree under Bishops; though before, and peradventure then also, he had a great fancie to the Consistoriall Aldermen, yet then that he was driven to deal directly and truly, consider how he was inforced to alter his Disciplinary style: *Those Priests or Ministers that are made among us, are the same Elders that the Scriptures in Greek call πρεσβυτέρους, and in the Bishops Letters of Orders they call them by the name Presbyteri: which tearmi though in English you found it Priests, Elders, ancient Seniors or Ministers it is the same office which is described by the holy Ghost*, Tit. 1. *and in other places of Scripture.* Again, *We refuse not the name Priest as it cometh of Presbyter, &c. it is odious to some that know not the true Etymologie thereof.* Again, *the name Priest as it is deriued of the Greek, we do not refuse it.* Again, *it appeareth by many places of* Wickliffs *Works, and namely in his Homily upon* Phil. 1. *that he acknowledgeth the distinction of Bishops and Priests for order and government, although for doctrine and administration of Sacraments they are all one.* Again, *In the Fathers* Episcopus *and* Presbyter, *Bishop and Priest, are two distinct degrees.* And again, *In the Fathers the word* Presbyter *is one degree only, that is subiect to the Bishop.* Whereas therefore Mr. *Cartwright* with his followers do pretend that they propound nothing which the Writers both old and new for the most part do not affirme, and the examples of the primitive Churches confirme; as that where the ancient Fathers and Ecclesiasticall Histories make mention of Bishops and Priests, they understand by Bishops his Parish Parsons, and by Priests his counterfeit Aldermen: believe both him, and all that gleanafter him therein, as they deserve, and as by the premisses you shall judge there is cause.

Defen. of the Engl. transl. pa. 163.

Conf. of the Rhem. pa. 46.

Ibid. pa. 210.

Ibid. pa. 339.

Defence of the Engl. transl. pa. 185.

Ibidem.

CHAP.

Chap. XXXI.

How and with what disagreement they wrest and misconstrue the Scriptures in the behalf of their pretended Discipline.

About the year 420. there fell a great contention betwixt the Bishops of *Africk* and *Zosimus* the Bishop of *Rome*. The point in question was this, Whether it was lawfull for them of *Africk* to appeal from the proceedings of their own Bishops to the Bishop of *Rome*. Uponwhich occasion partly there was a Council held in *Africk* tearmed the sixth Council of *Carthage*, wherein St. *Augustine* was present. The Bishop of *Rome* hearing of this Council, and that it was assembled especially about that matter, sent thither his factors, *Faustinus* Bishop of *Potentia*, with other two Priests of *Rome*, *Philippus* and *Asellus*. In this Council, when the said question began to be debated, the Bishop of *Rome's* factors (being for their wit and learning three of the especialleſt men that *Zosimus* could find out for such a purpose) did deal most expressly against the Bishops of *Africk*, for the prerogative and jurisdiction of the See of *Rome*. In all the which contention, notwithstanding the said Factors were such excellent men, and used the strength of all the wit and learning that was in them, yet they could not find any one argument in all the Scriptures, nor in all the Fathers, nor in all the world, whereupon they might insist, but did wholy rely upon a pretended Canon of the Councill of *Nice*, Which Canon, after much trouble, many Letters written and answers received, was proved to their faces by the said *African* Bishops to be a most false and a counterfeit Canon. At this time these arguments for the Popes authority had never been heard of, Neither, *Thou art Peter*; nor, *Confirme thy brethren*; nor, *Feed my sheep*; nor, *Unto thee will I give the keyes of the kingdome of heaven*; nor any of the rest which now are alledged out of the Scriptures. As the Bishops of *Rome* by their practices did grow in greatnes, so their parasites by their flattering did draw and wrest the Scriptures to maintain their pride.

pride. Inasmuch that of later times, even as children do imagine that the bels do ring whatsoever they will sing, so there is almost nothing in the Scriptures mentioned, no not from the Sun in the firmament to a piece of silver found in the mouth of a fish that was catched with an angle in the Sea, but that the Schoolmen and other Popish Writers doe presently conceive with themselves, that it tendeth to the setting forth of the Popes great power and glory. You have heard in the second Chapter by what arguments Mr. *Calvin* induced the Ministers and Magistrates of *Zurick*, and so likewise (as I take it) of the other three Cities there mentioned, to write (as they did) for the obtaining of his Presbyterie at *Geneva*. It then sufficed him, that they were content to say but thus much for his sake, that this platform of Discipline did cast but an eye as it were toward the Word of God. He neither urged them with the Jews Sanedrim, nor with their Synagogues, nor with *Tell the Church*, nor with *the Elders that rule well*, nor with any such perswasions. It is true that, although when he first devised that platform, 1537. I suppose he had not thought of many places in the Scriptures whereupon he might build it; yet before his said practices with them of *Zurick*, 1553. &c. he had in some of his Commentaries and other Writings made mention of those places specified: but yet he had done it very modestly, rather thereby to prove his own platforme to be lawfull, than to impeach the form of Church-government allowed of and established in any other Reformed Church. So as when he dealt with them of *Zurick*, forasmuch as he himself was perswaded that the form of Discipline then at *Geneva* was not only it self lawfull, but for that place also most fit and convenient; he alledged not any one text of Scripture for the continuance of it there, but only shewed what mischief would ensue in that place if it were abolished, and therefore craved their assistance in manner and forme as he gave them direction. Matrie after it was by his means more fully established, then for the better preservation of it, you would hardly think it what wringing and wresting there hath since been made of the Scriptures, to undergird it, with this Translation, with that

Note,

Note, with such an Interpretation, and with such a Collection. Insomuch as now there is seldome mention made of Elders in the Old or New Testament, of the words Congregation and Church, of the greatest and chiefest Judges, of Bishops, of Rulers, of Thrones, and of the Kingdome of Christ, but Master *Beza*, *Junius*, *Danaeus Cartwright*, *Travers*, and all their Scholars, do think they hear a sound that ringeth out most plainly in their ears a formal peal of their Presbyterian Platforme.

Having occasion to talk upon a time with an Artizan of *Kingston*, about his refusal (after the purest fashion) to be examined upon his oath, because I saw how pearl he was, and rapt out Text upon Text (full ignorantly, God knoweth) I was so bold as to examine him in the second petition of the Lords Prayer, demanding of him, what he thought was meant by this word *Kingdome* there mentioned. Whereunto he made in effect this answer, without any staggering; *We pray* (saith he) *that our heavenly Father would at the last grant unto us, that we might have Pastors, Doctors, Elders and Deacons in every Parish, and so be governed by such Elderships as Christs holy Discipline doth require.* And surely as it was with this fellow, so is it with the most of those that talk so much of Reformation (as well with very many of their Masters, as with their Scholars) put them out of their theame of railing against the orders of the Church, and of extolling the pretended platforme of their counterfeit Discipline, and for other points which are of the substance of Religion, you shall find them most ignorant. And (as I take it) the reason thereof is this, because they have found this phantasticall device magnified and extolled so exceedingly by a most lewd application of all those places of Scripture (in a manner) unto it, which are written of the spirituall government of the Holy Ghost in the hearts of the faithfull (as hereafter it will further appear unto you) that they almost care for no other points, so as they can babble of Discipline, and whet their tongues like rasors to wound all those that do impugne it.

You may remember that in the fifth Chapter, for the finding

ing out of the beginning and inſtitution of this pretended Elderſhip, we were carried by degrees, firſt to the return of the Jews from their captivity, then to *Moſes* time, and thirdly almoſt to the dayes of *Noah*: they might as well have brought us within a generation of *Adam*. Now according to their deviſes, the Scriptures are framed to ſerve every one of their purpoſes. For the manifeſtation whereof I will take no very long courſe, nor enter into any full diſcuſſing of thoſe places which I find to be perverted (that work being performed already in divers learned mens writings, and as it will appear to all the world more fully hereafter:) only my meaning is, that ye might perceive and ſtill obſerve, how agreeable all things concurre together in the building and ſetting out of their diſciplinary *Babel*. It is nothing elſe but (as oft I have ſaid) a meer fantaſticall dream. And therefore by Gods providence, that men might the better diſcern it, and ſo take heed leſt they ſhould be deceived with ſuch a vanity, it is framed according to the nature of ſuch a fancie, with diſcords, contrarieties, diſagreements, novelties, with ſtretching and ſtraining the Scriptures as each man is diſpoſed, and I know not with how many paltry and unlearned deviſes. *Cartwright*, who hath outrun his fellows a very great way, pretendeth that he is able to hammer his Elderſhip out of the 4. of *Exod.* becauſe *Moſes* and *Aaron*, when they came into *Egypt*, did call together, as God had commanded them, the Elders of the Children of *Iſrael*. Here you hear indeed that there is mention made of Elders. Whereupon *Cartwright* finding that name, (after one or two unlikelihoods brought out by him) will needs perſwade us that by thoſe Elders that are meant in that place, ſuch like Church-Aldermen muſt be underſtood as he and his fellows have dreamed of. But herein he is not like to have any good ſucceſs. For *Nicholas Gallaſius*, a *Genevian* to the uttermoſt, who hath written a commentary upon that book, doth hold it for a certainty, that ſuch Elders are underſtood in that place as did rule the people *doctrinâ & exemplo, by doctrine and example*: which ſhould rather agree to thoſe that were Preachers, then to *Cartwright's* unteaching Elders. If this interpretation notwith-

Exod. 4. 29.

Gal. in Exod.

notwithſtanding ſhall not be thought ſufficient to encounter with *Cartwright's*, then to hear further two or three beſides. *Pellicane* & *Simlerus* are both of opinion, that neither *Gallaſius* Preachers, nor *Cartwrights* Aldermen are meant there by *Moſes*, but indeed ſuch Elders as were *civile Governors, Senators*, and *Princes of the people*. And unto theſe two for an eſpeciall advantage I may add a further paſſing teſtimony of no common perſon, but ſuch a one as will bring in with him a *Rabbin* to aſſiſt and maintain as much as he will tell us. *Cornelius Bertram*, in his book *de politia Judaica*, dedicated to *Beza*, and printed at *Geneva* 1580. (with his approbation I doubt not) writeth a whole Chapter of purpoſe to prove that the ſaid Elders were civile Magiſtrates. *Hebræos politiam civilem, &c. That the Hebrews had a civile government in Egypt it appeareth, becauſe when Moſes was to goe into Egypt, he had a commandement from God, that he ſhould goe to the Elders, &c. Who* (ſaith *Bertram*) *were the Rulers, Moderators and Governours of that Ariſtocraticall Commonwealth.* For the which his judgement, beſide ſundry reaſons of his own there ſet down, he alledgeth alſo the teſtimony of *Aben-Ezra*. So as now, except *Cartwright* or his adherents in this point ſhall hereafter find a more probable likelihood then hitherto he hath brought forth, to ſhew us their Elderſhips to have had their being afore the Law of *Moſes*, both he and they may ſhue the gooſe by theſe mens opinions, for any help they are like to have for that purpoſe out of any place in *Exodus*. In very truth the circumſtances of thoſe places which he bringeth, being conferred with that which is ſaid of the ſame Elders in the former Chapter, are ſo directly againſt him, as I can but marvel that ever he durſt preſume to ſet down ſuch a ſtrange aſſertion upon ſo ſenſeleſs and childiſh a ſuppoſall.

Pel. in Exo. 3. *Siml. in Exo. 3.*

De polit. Jud. cap. 5.

And now as concerning the ſecond ſort, that content themſelves to look no further for their Elderſhips then unto *Moſes* time, foraſmuch as they have many more ſhews and pretences to dim mens ſights withall then the former ſort have yet invented; I will take an advantage which is laid before me, for the better opening unto you of their jarres and diſagreements a-

bout thoſe places which are brought out of *Moſes*, and out of ſome other parts of the Old Teſtament. Maſter *Beza* acknowledgeth *Calvin* for his Maſter, and doth evermore tearm him *doctiſſimum interpretem. the moſt learned interpreter.* And Maſter *Cartwright* expreſſeth as much, but yet more fully: for
T. C. l. 1. pa. 32. he ſaith, that *Maſter* Calvin *is the notableſt inſtrument that the Lord hath ſtirred up, for the reſtoring of the plain and ſincere interpretation of the Scriptures, which hath been ſince the Apoſtles times.* In reſpect of which his excellencie (as indeed he was a ſingular man) Maſter *Cartwright* in another place maketh this
T. C. l. 1. pa 33. offer to all, in effect, that do not like well of the *Geneva* Diſcipline; *We will not refuſe* (ſaith he) *the judgement of Maſter* Calvin *in any matter that we have in controverſie with you.* Here is ſurely a fair offer, and no man can deſire a more direct iſſue. But think you a man might ſafely take it? Who is ſo bold (they ſay) as blind bayard? Surely as blind as I am, I will adventure upon it. Shall every thing indeed be referred to Maſter *Calvins* judgement? very well.

T. C. l. 3. p. 40. This is then a controverſie betwixt us. Maſter *Cartwright* and as many as cleave unto him do affirm, that *the Elderſhip was ordained and in practice before the Law.* We deny it: Let Maſter *Calvin* be the judge. So likewiſe I do ſay again to as many as depend upon Maſter *Beza*, if they will joyn with us in the ſame iſſue, as reaſon is they ſhould, Maſter *Calvin* being their leaders Maſter, and the moſt learned interpreter of the
Beza. de Presb. pag. 104. &c. Scriptures *Beza* and all ſuch as are tied to his ſleeve to hold it (as I ſuppoſe) as an infallible ground for Diſcipline, *that Moſes did inſtitute this* (pretended) *Elderſhip* which we deny: and let Maſter *Calvin* be the judge. A number of places are brought out of *Moſes* books, and out of the *Chronicles* and *Prophets*, by *Beza*, *Cartwright*, and all their Scholars, for the proof of ſuch an Elderſhip to have been in thoſe times. But we are fully reſolved, that all thoſe places which they bring for that purpoſe are wreſted from their right meaning, and do conſtantly deny that there was ever any ſuch Elderſhip in being in thoſe times. And therein alſo we ſay, let Maſter *Calvin* be the judge. Although peradventure there may be divers that will refuſe to

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ſtand upon this triall, as attributing more skill in the Scriptures to *Beza* & to themſelves then they do unto Maſter *Calvin*; yet *Cartwright* is ſurely bound to ſtand to this offer. Now then, what *Calvin's* judgement is in all theſe points, it is neceſſary to be conſidered. Surely you have heard it before in the fifth Chapter: The ſumme whereof is this; That the ſaid pretended Elderſhip was never thought of in the world till after the Captivity. And the reaſon why then it was ordained, he ſaith, was this, *viz.* becauſe it was not lawfull for them at that time to create a King. As though he ſhould have ſaid, that if the Jews might have had a King according to their former cuſtome in times paſt, ſuch a manner of government had never been once thought of. Whereas therefore *Beza*, *Cartwright*, and the reſt that contend ſo eagerly for the *Genevian* Diſcipline, do fill the margents of their books with ſundry texts out of the Old Teſtament, as out of *Exod.* 4. 29. and 17. 5. *Deut.* 1. 15. and 17. 12. 2. *Chr.* 19. 8. *Jer.* 19. 1. *Ezech.* 8. 1. *&c.* where there is ſpeech of Elders, Senates, and ſeats of juſtice; Maſter *Calvin*, you ſee hath given ſentence againſt them, and doth in effect, with *Eraſtus*, expound all thoſe Elders of the people, and all thoſe Conſiſtories or Senates (for ought I can finde) to be civile officers, and civile Courts, appointed for the civile government of that People and Nation. Beſides alſo in the place of *Leviticus* concerning the Prieſts office, of *putting a difference between the holy and the unholy, between the clean and the unclean* (from which words Maſter *Beza* is enforced to ſet the inſtitution and juriſdiction of his Elderſhip) Maſter *Calvin's* expoſition is there in like manner altogether againſt him, and wholy agreeth with *Eraſtus* mind, *viz.* that thereby *Moſes* meaning was (as it is word for word ſet down by the Prophet *Ezechiel*) that the Prieſts ſhould teach the people out of the Law what was holy, what unholy, what clean, what polluted; and that, as *Malachy* ſaith, the Prieſts are and ought to be the interpreters of the Law. Now, if Maſter *Beza*, Maſter *Cartwright* and the reſt, will ſtand to Maſter *Calvin's* judgement, who is ſo excellent an interpreter of the Scriptures, what ſhall become of their Elderſhip: Neither *Moſes*,

T.C.l.3.p.4,&c. Beza de Preſ. p.102,&c.

the *Chronicles*, *Jeremy*, nor *Ezechiel* can help them: and to have *Eraſtus* expoſitions thus juſtified, and theirs rejected, I ſuppoſe they will not endure it. Their only ſhift then and plea muſt needs be, as I take it, that firſt, where they extolled Mr. *Calvin* ſo highly for his interpretation of the Scriptures, their meaning was alwaies to except themſelves: and ſecondly, as concerning their offer, that they are yet content (if we will) to referre it to Mr. *Calvin's* judgement, whether there ought to be an Elderſhip or not in every Pariſh. Marry for the proofs that muſt uphold it, for the time of the inſtitution of it, and for ſuch matters, therein they will leave him, as never meaning to be judged by him in thoſe points, which is as though the eye and the ear ſhould ſay, the one that it could ſee better, and the other that it could hear then he himſelf that made both the eye and the ear.' Well, I am fully perſwaded that if Mr. *Calvin* were now again at *Geneva* but for three or four daies, and ſhould find Mr. *Beza* with all his partakers, *Cartwright*, *Junius*, and the reſt, ſo mightily plunged for the maintenance of his deviſe, as that they ſhould be driven ſome of them to run into *Egypt*, ſome into the wilderneſs to mount *Sinay*, ſome they know not whether, and all of them to run ſo farre out of his pathes, he would be greatly offended and much amazed at the matter, could he take it in any good part, that *Beza* ſpecially, being a man whom he had made ſuch choice of to be a principall defender of the Conſiſtoriall diſcipline, ſhould by his intermedling with the government of other Churches have pulled ſo many men upon him, as that for the defence of his own at home, he ſhould be driven to ſeek the firſt inſtitution of it in *Levit.* 10. *v.* 10. and either there to hunt it out, or to give it over in the plain field? Surely there is great reaſon he ſhould not. But what is that to me? otherwiſe then that you thereby might be informed, what conſtant hold their pretended holy Elderſhips have hitherto found in the Old Teſtament, and how they agree in the interpretation of ſuch Scriptures as ſhould ſuſtain them.

Laſtly, as touching Maſter *Calvin's* opinion, for the inſtitution of his Elderſhip after the Captivity of the Jews, there doth

not

not come into my memory at this preſent any ſpeciall place alleaged by him out of the Scriptures to that purpoſe. Neither do I find in him ſo much as, that God did ever command this Sanedrim which he ſpeaketh of to be ever erected. Only he ſaith, *Hoc legitimum fuit Decq; probatum regimen, they are a lawfull regiment, and allowed of God.* Allowed of God, not commanded, I know that *Cartwright* and ſome others do bring for the continuance of their pretended Elderſhips after the Captivity certain places out of *Ezra* and *Nehemiah*, where there is mention made of the chief of the Fathers and of Elders, likewiſe of certain that ſtood by *Ezra* when he preached to the people; but the places are ſo apparently wreſted, as no man that readeth them can be ſo dull but he muſt needs diſcern it. But I marvel what Maſter *Calvin* meaneth, when attributing to the *Synedrium* or Councill erected by the Jews, after their return from *Babylon*, *Cenſuram morum & doctrinæ, the cenſure of manners and doctrine*: in another place (where he ſpeaketh of the ſaid conſtitution, or erecting of it) he affirmeth, *that the 70 Elders which were from time to time choſen to be of the Sanedrim, were of the ſtock of David, and of their former Kings.* I hope they will not ſay, that conſequently their counterfet Elders ought all of them to be of the blood Royall. But briefly for this matter of the Sanedrim, or Courts of Juſtice after the Captivity; I cannot judge them to be any other then ſuch Courts and Aſſemblies as were before ordained by *Moſes*, and had to doe as well in Civill cauſes as Eccleſiaſticall, as it may at large appear to thoſe that will take the pains to read ſome part of Dr. *Sutcliffs* books, whither for this time, if they liſt, I ſend them. And ſo leaving any further to trouble you with this Diſciplinary harmony, drawn by the eares out of the Old Teſtament, I will come to the New.

Cal. in Matth. 18.

T. C. l. 3. *p.* 40. *l. B. polit. p.* 101. *Ezr.* 1. 5. & 2. 68. & 108. *Nehe.* 8. 4, 7, 9.

Cal. in Mat. 18.

Cal. in Nu. 2. *v.* 16.

Sutcl. de presb. ca. 9. *Sutcl. of diſc. ca.* 4. *ſec.* 1.

Many things have been ſpoken of throughout the whole courſe of this book, which might be fit for this place, as their jarring and diſagreement in every Chapter almoſt hitherto, which alwaies doth riſe, becauſe that every one of them in effect (if he account himſelf to be any body) will writh and expound the Scriptures as occaſions ſerve. and his affections do move

move him. The most of those places in the New Testament that Master *Calvin* doth expound of Pastors and Preachers only, *Beza*, *Junius*, *Cartwright*, and others of the Disciplinary mould, (and no men else) do wrest, & violently draw them unto their Aldermen, They (forsooth) are *Prophets*, to *whom* (a) *the spirits of other prophets must be subject*: they are *Bishops*, for the (b) *feeding of Christs flock*. Of their office it is said, that (c) *he who desireth a Bishoprick, desireth a good work*. That which St. *Paul* speaketh of himself, as that *he is* (d) *a Minister of the Gospel, and* (e) *a Witness appointed of those things which he had seen, when the Lord appeared unto him as he was going to Damascus*, *Junius* will needs extend to these Consistoriall companions. Hereof you may see more in the sixth chapter, where they ascribe unto them all those names that since the Apostles times have only been given to the Ministers of the Word. Master *Calvins* authority is little regarded in this behalf, even of those men who account him the best interpreter of the Scriptures that ever was in the world these 1500. years, *Cartwright* being pressed sometimes with Master *Calvin's* authority, in expounding certain places to be meant of Pastors and Ministers of the Word; where he will needs thrust in amongst them his Aldermen, doth use this wrangling shift, *viz.* that although Mr. *Calvin* say that such Ministers are there understood, yet he *saith not that they only are there understood*. By the which manner of evasion, what can be spoken that may not be perverted! I do not remember that the Scriptures do say in any place that Christ had only twelve Apostles: and then by *Cartwright's* shift we may say he had as many as we list. Certainly he might have employed his wit to better purposes then he hath done. God will one day require an account both of him and of all the rest of that pack, that take upon them so presumptuously, not only to pervert the words and meaning of men, but of the Holy Ghost in like manner.

a 1. Cor. 14. 32.
b Act. 20. 28. Phil. 1. 1. Tit. 1. 7.
c 1. Tim. 3. 1.
d Rom. 15. 16.
e Act. 20. 16.

By the *Angels* mentioned in the Apocalyps we must not understand the Bishops of those seven Churches that are there named; but whom (I pray you) and what? *Unto the Angel of the Church of Ephesus*, that is, saith *Carolus Gallus*, unto

Apoc. 1. 18. & 2. 1. &c.

the

the Pastor: *Unto the Angel of the Church of Ephesus, &c.* that is, saith *Junius*, unto the Pastors of the Church of *Ephesus*. *Unto the Angel of the Church of Ephesus*, that is, saith *Beza*, προεστῶτι, that is, unto the Prelate or President of the Presbytery. Lastly, *Unto the Angel*, &c. that is, saith *I. B.* unto the Presbytery. To the Presbytery with a mischief? Oh, good words, yea to the Presbytery. How so? *Sanè σωματικῶς Angelus dici potuit; Surely the Presbytery may be cal'd corporally an Angel.* It is goodly news of likelihood he relieth upon the *Apostles* words, where speaking of the Divinity of our Saviour, Saint *Paul* saith, *that in him dwelleth all the fulness of the Godhead σωματικῶς, corporally* or *bodily*; that is, the Divinity of Christ and his Humanity are knit together *substantially* and *essentially*. And must we say in like sort, set up the pretended Discipline in every Parish, and then the Elderships so placed in them and the Angels in heaven will be out of hand essentially tied and incorporated (as it were) together? What a thing is it that Saint *John* in one word should have so many and so mysticall meanings? Their Discipline would blush, if she had any modesty in her, to see the Word of God for her sake thus used.

Car. Gal. in Apocal. ca. 2. Juni Annot. ibid. Bez Annot. Apoc. 2. 1. I. B. de polit. pag. 160. I. B. ibid. Col. 2. 9.

The only place in the New Testament which they do rely most upon, and from whence they fetch all their royal authority to excommunicate Princes, and to deal with all matters at their pleasures, is that of St. *Matthew*, where it is thus written; *If thy brother trespass against thee, go and tell him of his fault between him and thee alone: if he hear thee, thou hast wonne thy brother; but if he hear thee not, take yet with thee one or two, &c. and if he refuse to hear them, tell the Church, &c.* Now as concerning the exposition of these words, a man would bless himself to consider how they are incumbred: You see there is mention made of some thing that is amiss, and that is done against some body. Likewise it is plain, that the thing which is here mentioned is to be done either privately or publickly; and that certain witnesses are to be used. But if you ask them what things these are, against whom they are committed, whether they must be private or publick trespasses, and what kind of witnesses are meant here by our Saviour; (every one of these

Matth. 18. 15, &c.

these points being of the very essence of their pretended Discipline) they will tell you their minds, when they know what to think of all these points themselves.

Genev. translat. *Si peccaverit in te, If thy brother sinne against thee?* Nay, that is not well translated; you must say, *If thy brother trespass* against thee. But it were better to translate it, *If thy* (b) *brother offend thee or scandalize thee, &c.* The word ἁμαρτάνειν *to sinne, in this place,* (being referred to men) *doth not* b *Beza de presb. pag. 50.* c *Beza ibid.* *signifie to sinne,* saith (c) *Beza, but* σκανδαλίζειν, that is, *to offend.* The word ἁμαρτάνειν *hath in this place his proper signification, that is to* (d) *sinne,* saith *Snecanus. Beza, All sins or* (e) *offensions are not here meant, but those only that are called offendicula,* that is, *stumbling blocks* to mens consciences. *Snecanus,* (f) *All sinnes are here meant, as well against God as man; howsoever they be committed, either by violence, or by deceit, in words, or deeds, of purpose, or unadvisedly.* Again *Snecanus, Christ* d *Sneca. de dis. pag. 461.* *Beza de Presb. pag. 46.* e *Sneca. de dis. pag. 460.* *speaketh* (g) *here of injuries committed. Beza, Christ* (h) *doth not speak here of any injuries committed. Gallasius, Christ* (i) *doth speak here of common faults, and not of those which are more hainous, viz. such as tend to the overthrow either of Religion, or of the common State. Calvin, Christ* (k) *speaketh here of all sorts of sinnes, as well small as great, not only of such as are* delicta, *little offences, but* scelera & flagitia, even in the greatest of all. *Nay,* saith *Beza, Christ* (l) *speaketh here of no sinnes, neither great nor small.* saving of the *greatest sinnes of all sinnes, which is* contumacia adversus Ecclesiam, *contumacie against the* Church, that is, the Presbytery. Again, *Beza,* (m) *Christ speaketh not here of any offence ob privatum damnum, for private losse,* but of an offence that Gods commandement is broken. But *Snecanus* saith, g *Sneca. ibid. pag. 418.* h *Beza de presb. pag. 57.* i *Gallas. cont. Alex.* k *Calv. inst. l 4. cap. 12. sect. 4.* l *Beza de presb. pag. 53.* m *Beza ibid. pag. 49.* *that Christ* (n) *speaketh of injuries whether we are hurt, or sustain loss.* n *Sneca. de dis. page 457.*

Si peccaverit in te, If thy brother sinne against thee. Calvin, *They are deceived who* (a) *think that Christ in this place doth not speak* de secretis delictis, *of secret sinnes.* Beza, *They are deceived* (b) *who think that Christ in this place doth speak* de privatis delictis *of private sinnes.* Gallasius, Facessere (c) debet quæstio, &c. *The question of publick and manifest sinnes which may* a *Calv. adv. Anabapt. Calv. Ep. 55.* b *Beza annot. in Matth. 18.* c *Gal. cont. Alex.*

otherwise

otherwiſe may be puniſhed, away with it. For Chriſt ſpeaketh here de ſecretis peccatis, *of ſecret ſinnes.* Snecanus, *Chriſt* (d) *ſpeaketh here of all ſinnes, as well publick as private.* And *Carewright*; *Chriſt* (e) *ſpeaketh here of private ſinnes, and then* à majori *of publick.* Hereunto alſo do appertain the other two points, *viz.* againſt whom any of theſe ſinnes, whether private or publick, are ſaid to be committed, and of the witneſſes, *Againſt thee*; that is, ſaith *Beza, againſt* (f) *another, te conſcio, thou knowing of it.* One committeth an unlawfull act againſt ſome other man: thou knoweſt it, and are thereupon offended, becauſe in committing the ſaid act he hath broken Gods commandement. *Againſt thee*; that is, ſaith *Gallaſius, againſt* (g) *thee who art injured.* In te (h) læſo, *againſt thee that art hurt*, ſaith *Snecanus.* And Maſter *Calvin* doth likewiſe (if I underſtand him) ſo expound that place, *againſt thee*; *reckoning* (i) *them contentious men that ſay otherwiſe.* But now concerning the witneſſes, being a part alſo of this point in hand.

d Sneca. de diſ. pag. 460.
e T.C. l. 2. p 68.
f Beza annot. in Mat. 18. de Puniſ. pag. 47.
g Gal. com. Alex.
h Snec. de diſ. pag. 458.
i Cal. in Mat. 18.

Since her Majeſties reigne (which the Lord for his Chriſts ſake continue long over us) there was a great contention between two Miniſters of the *French* Church in *London*, *N. Gallaſius*, and one *P. Alexander*, about this verie matter: And, as it ſhould ſeem, there was parts taking. Maſter *Calvin*'s opinion is with *Gallaſius*, and Maſter *Beza*'s with *Alexander*. *Calvin* and *Gallaſius* (as you have heard) do think that Chriſt in this place, when he ſaith, *againſt thee, and betweene him and thee alone, and if he hear not thee*, &c. doth ſpeak of ſuch a ſinne as no man knoweth of but only he himſelf againſt whom it was committed. Whereupon it followeth of neceſſitey, that when Chriſt ſaith, *take with thee one or two*, &c. for witneſſes, we muſt by thoſe witneſſes underſtand witneſſes of the admonition, which he (who taketh them with him) muſt give in their preſence to the party that had offended. For witneſſes of the fact they could not be, in that they ſaw it not. So as both Maſter *Calvin* and *Gallaſius* do think that here Chriſt ſpeaketh *de teſtibus admonitionis, of the witneſſes of admonition.* And *Gallaſius*, amongſt other reaſons for himſelf, alledgeth

Inſtit. l. 4. c. 12. ſect. 3. Epiſt. 55.
Gal. com. Alex.

this. *Non dicit Christus, Voca testes qui rem viderint, &c. Christ saith not, Call such witnesses as saw the trespas when it was committed: but, Take one or two. Unus certè testis ad rem probandam non sufficeret; But one witness* (who may serve, as after he saith, to prove a mans contumacie or repentance) *is not sufficient to convince a man of a fact*, if he deny that ever he committed any such fact. Master *Calvin* being asked his judgement hereof by the Ministers of *Neocomum*, as it seemeth, wrote unto them after this sort: *Quod postea, &c. That which followeth, viz. If he hear thee not) hoc nostro judicio intelligendum est non de testibus delicti, sed admonitionis; this in our judgement must be understood, not of the witnesses of the fact, but of the admonition.*

Gal. Epist. Neocom. 55.

Against this interpretation hear now what *Beza* and *Alexander* have to say. If this interpretation (say they) should be good; consider then what inconveniencies would follow of it: I will set down two, and so referre you to *Beza* for the rest. It may fall out oftentimes (say they in effect) that the party delinquent, confessing his fact to him that came first unto him to admonish him of it, will afterwards, when he shall bring one or two witnesses with him, deny that ever he either did or confessed any such deed. And what then? Besides, it may well enough come to pass, that he unto whom a man shall come in such a charitable sort to admonish him, may burst forth into a choler, and say that he is slandered; and so calling the said man (for his godly mind) into the law as a slanderer, make them witnesses of his pretended slander, that came to be witnesses of his admonition. For these reasons therefore, and for some other, *Beza* and *Alexander* will not admit that Christ should speak here of such private offences as none knew but one, but of such as that there might be some witnesses of them, if the offenders should deny them. So as now in both their judgements Christ doth speak in this place *de testibus facti, the witnesses of the fact.*

Beza de presb. pag. 51.
Alex. com. Gal.
Alex. com. Gal.
Beza.

Peradventure you can be here content to hear some answer to these objections. They seem to be of great difficulty, and to carry some matter with them which may prejudice Master

ster *Calvin* and *Gallasius*. But what should men talk of difficulties, when the truth appeareth? *Incommoda & inconvenientia non solvunt regulam*; *incommodities and inconveniences do not* (saith *Gallasius*) *dissolve a generall rule*. It may be that the party may deny his fact, as it hath been said: If he do, he is to be left to the great Judge. Yea, but he will take the Law against the Admonitioner as a slanderer of him. He may do so indeed, (saith *Gallasius* again) and I have seen experience of it: And there is no other remedy but this; the grave men that were brought to be witnesses of the admonition, must tell the Judge the whole matter, and for what purpose they were brought to the Plaintiffe. Whereby the Judge may easily understand the injurie offered: and then if he favour the Church, he will send the party to the Eldership or Ecclesiasticall Senate; or else, *viz.* in effect, that the Defendant in that action must bear it off with his head and shoulders. *Gal. cont. Alex.*

It is no marvel then you see that our Reforming Generation should cry out so mightily for the new form of Discipline, it is so substantially compact together, and at such great unity in it self. Unto these caterbrauls and pitifull distractions I might add a great heap of other confusions, all of them proceeding from such intollerable presumption as is used in the behalf of that Minion, by the perverting and false interpretation of the Sacred Scriptures. But I have been too tedious already in this matter, and therefore to grow towards an end of it. Of all the places of Scripture which they pretend to make for such parts of their Discipline as are disliked by the Church of *England*, (as either for their Jewish *Sanedrim*, their Parish-Bishops their unpriestly Aldermen, with their priestly functions, their *Genevian* Presbyteries or Elderships: of all the places of Scripture (I say) which they bring for that purpose) I profess unto you as in the presence of God, that I cannot finde any one, but by one means or other they have cast such a colour upon it, as was never known in the Church of Christ amongst all the ancient godly Fathers from the Apostles times, till these our troublesome and presumptuous daies.

Well, it is not enough for men to alledge Scriptures except

they bring the true meaning of the Scriptures. For, as Saint *Augustine* faith, *Heresies and erroneus opinions do not otherwise spring and grow up, nisi dum Scripturæ bonæ intelliguntur non bene, & quod in eis non bene intelligitur etiam temere & audaciter asseritur*; but when the good Scriptures are not well understood, *& because that which is not well understood in them, is notwithstanding rashly & boldly affirmed to be the meaning of them.* There was never any thing hitherto so fondly devised, but the authors of it did ever pretend they had Scripture for it. For else, saith Saint *Jerome*, *the garrulity of such persons non haberet fidem*, would never have wone any credit. All sects and Schisms have risen (for the most part) upon discontentment. And this a man may observe in the writings of the ancient Fathers, that as many men do marry, and so beget children, before they know how to keep them; so commonly it hath fallen out in new and strange opinions: through pride and vanity they have been rashly begotten, before the authors of them did know how to maintain them. Marry, when once they had engaged their credits by brooching of this and that, then they ever laboured, not to submit themselves and their opinions unto the truth: *sed ut sibi Scripturas ipsi subjicerent*; but (as *Augustine* saith) that they might bring the Scriptures to be in subjection to them. Of the which kind of men Saint *Hilary* also speaking, saith, that they interpret the Scriptures *pro voluntatis suæ sensu*, according to such a sense as may serve their turns, &c. Which is (as the same *Hilary* sheweth in another place) *non expectare*, not to expect for the understanding of those things which are spoken in the Scriptures out of the words themselves; *sed imponere*, but to impose a meaning upon them: *non referre, sed adferre*: not to deliver the true sense of them, but to bring a sense of their own: not a yielding to the words, but a kind of compulsion, inforcement, or violence offered; to make that to seem to be contained in them, *quod ante lectionem præsumserit intelligendum*, which they presumed should be understood by them before they read them.

August. tract. 18. in Joan.

Hier. ad Tit. 1.

August. cont. Faust. l. 32. c. 19.

Hil. de Trinit. lib. 2.

Hil. de Tri. l. 1.

Whosoever do deal with the Scriptures in this sort, well they may speak proud things, exalt themselves, promise mountains

vain, brag of the Prophets of Christ, of his Apostles, and *verisimilia mentiri*, as many such men in former times have done: whereby for a season some may be deceived: but yet, Saint *Cyprian* saith, *mendacia non diu fallunt*. It will come to pass, as alwaies it hath done hitherto, that after a short time the covering of their devises with so many sleights and falshoods groweth to be detected: and then they are paid, to their utter discredit, the wages and full hire of such unrighteous dealing.

CHAP. XXXII.

What account the sollicitors for this pretended Government do make each of other.

WE have (a) Christ and his Apostles and all the Prophets on our sides: we are (b) assured we see Gods glory. The order (c) that we contend for is that which God hath left, the everlasting truth of God. The (d) matters that we deal in are Gods, and we may not for our parts leave them. The (e) matters we deal in are according to the very will of God. There is (f) nothing in our books that should offend any that either be or would seem to be godly. Gods (g) cause by us is truely and faithfully propounded. No, (h) no, Gods cause is the matter why we are troubled: well may they conferre and yield, for never shall they overthrow the truth which we utter. It is not possible (i) for us to conceal the truth: we can do nothing against it, but for it.

We (k) are the poor servants of God, and professors of the Gospel: we (l) are the poor little ones of Christ: we (m) are the foolish things of the world chosen to confound the wise: we (n) propound nothing that the Scriptures do not teach, the Writers both (o) old and new for the most part affirme, the examples of the Primitive Church and of those which are at these daies confirme. We stay our selves within the bounds of Gods Word: we seek not to pleasure our selves, but the Lord and our brethren: we seek not the admiration of men: we will patiently abide untill the Lord

a *Gilby pag.* 3.
b *Gilby pag.* 5.
c *T.C. l.* 2. *Epist.*
d *Ad.* 2. *pag.* 5.
e *Ad.* 2. *pag.* 6.
f *Ad.* 2. *pag.* 3.
g *Ad.* 2. *pag.* 59.
h *Ad.* 2. *pag.* 38.
i *T.C. l.* 1. *pa.* 6.
k *Ad.* 2. *p.* 66. 59.
l *Gilby pag.* 91.
m *Gilby p.* 34.
n *T.C. l. pag.* 7.
o *T.C. l.* 1. *p.* 16, 17.

Lord bring our righteouſneſs in this behalf unto light, and our juſt dealing as the noon day.

p Motion from Geor. pref. A. 4.

We (p) *are of immortall ſeed: we are the lawfull ſucceſſors of thoſe men who* through faith quenched the violence of fire: *we are thoſe unto whom the Lord made this promiſe,* I will not fail thee: *We may boldly ſay,* The Lord is my helper, I will not fear what man can do unto me: *we are the* (q) *chief ſervants of God, moſt worthy, faithfull and painfull Miniſters, feeders of Chriſts flock, unreproveable, modeſt and watchfull. Now we the* (r) *ſervants of God muſt reaſon with you the Prelats of Antichriſt.* Paul *ſpake frankly* (s) *againſt ſuperſtition; ſo do theſe:* Paul *was accounted a fool in the world; ſo are theſe:* Paul *counted mens traditions dung and droſs; ſo do theſe: They have one common cauſe;* Paul *was perſecuted, and ſo are theſe.*

q Gilb. p. 131. 158.

r Gilby pa. 32.

s Gilby p. 161.

Our (a) *ſide deteſteth ſinne and wickedneſs, preaching the Goſpel with all faithfull diligence. Our* (b) *Miniſters quietly ſuffer all evil at the hands of the Magiſtrates; only refuſing to do evil at their commaundement: as did* John Baptiſt, Peter, *and* John *the Evangeliſt, profeſſing they muſt rather obey God then men. God* (c) *knoweth we altogether ſeek to do good. There is* (d) *none of our ſide (God be praiſed) but that he hath ſome competent knowledge of the Scripture, and in life very honeſt. Ours do* (e) *follow Chriſt, and labour to do ſo more and more. They* (f) *of the wicked ſort take part with our adverſaries, but the godly do joyn with us. We deſerve* (g) *praiſe of the Law and of the Church of God. Our* (h) *zeal* (when they rail unmeaſurably) *is to be meaſured with the zeal of* Moſes, Elias, *of the Prophets, of* John Baptiſt, *of* Paul, *of the Apoſtles, of* John *the Elder, and of Chriſt.*

a Gilby pa. 51.
b Gilby pag. 46.
c Adm. 2. pa. 3.
d Gilby pa. 111.
e Ibidem.
f Gilby pa. 111.
g Adm. 2. p. 16.
h Adm. 2. pa. 6.

Indeed there is almoſt nothing ſpoken in the Scripture to the commendation of the true Prophets and Miniſters of God, or which may well be applied to ſuch as truly fear the Lord and walk in his wayes, but they ſeem to appropriate the ſame unto themſelves and their followers; with the ſame faith and ſincerity (I fear) that one in the Goſpel (ſuſtaining the perſon of thoſe which truſted in themſelves that they were juſt, and deſpiſed others) ſaid, *viz. O God, I thank thee that I am not as other*

Luke 18. 11, 12.

other men, extortioners, unjuſt, adulterers: I faſt twice in the week, I give Tithe of all that ever I poſſeſs. There is alſo another reproof ſet down by the ſame Evangeliſt of ſuch kind of men, which I wiſh they may look in time to eſcape: *Ye are they which juſtifie your ſelves before men, but God knoweth your hearts.* To whom though for mine own part I leave them to be judged; yet I have thought it meet to let you underſtand what *Barrow* and *Greenwood*, not privately, but in Print, have publiſhed of them: two men who peradventure have been themſelves of the ſame mind and integrity that theſe preſently are of; and by their own hearts they do take upon them to judge of theſe mens hearts now. Luke 16. 15.

They (meaning our Engliſh Conſiſtorians) *are moſt pernicious deceivers, preſumptuous* (b) *Shepheards, chief Rabbines,* (c) *Baalamites, wretched* (d) *diſciples of* Calvin, (e) *blaſing ſtarres, and paragons of the Country, new-found Martins-ſaints, gloſing hypocrites with God, faſting Phariſaicall preachers, miſerable guides, counterfeit* (f) *falſe Prophets,* (g) *Sycophants, trencher Prieſts, that will cunningly inſinuate into ſome great Noblemans houſe;* (h) *Phariſees in preciſeneſs, outward ſhews of holyneſs, hypocriſie, vain-glory, covetouſneſs, reſembling or rather exceeding them;* (i) *Conſcience brokers, moſt* (k) *dangerous and peſtilent ſeducers;* (l) *Sectary preciſe Preachers, abalienators of the hearts and minds of the people from their Paſtors, to draw them to themſelves.* Barrows diſcovery, pa. 145. b pag. 16. c pag. 19. d pag. 39. e pag. 98. f pag. 109. g page 145. h Bar. & Green. againſt Gifford. pag. 134. i page 140. k page 174. l page 134.

The perfidy (m) *and apoſtaſie of theſe Reformiſts is great.* (n) *The perfidy and treachery of theſe miſerable guides, treacherous watchmen, ſworn waged marked ſouldiers of Antichriſt, guarding his very throne and perſon, building the harlot a falſe Church. Their* (o) *dealing is counterfeit and corrupt. They intangle* (p) *poor ſouls by their counterfeit ſhows of holineſs, gravity, auſtereneſs of manners, &c. Theſe Scorpions ſo poyſon and ſting every good conſcience, ſo leaven them with hypocraſie, &c. that ſuch Proſelytes as are wone unto them become twofold more the children of hell then they were before. They* (q) *abrogate the Croſs of Chriſt.* m page 174. n page 1. 51. o page 150. p Bar. Greenw. 134. q page 7.

They put on (r) *an outſide of gravity and good conſcience; they* r Bar. 149.

make

c. 145. make a (s) merchandize of the Word, and an open port-sale of the
r 187. Gospel. They that (t) sometimes to our seeming sought Reformation and the Kingdome of Christ Jesus, are now become of all others the most pernicious enemies thereof, dayly studying for new
u pa. 108. cavils and shifts to hide their wretchednes. They (u) suppose themselves to be those servants of Christ that are persecuted.
w pa. 50. These (w) disguised hypocrites, these ravening wolves, which come to us in sheeps cloathing, under glorious and swelling titles of Pastors, Teachers, and Ministers of the Gospel, men of great learning, of very holy life, and of great sincerity, seekers and fighters for Reformation, and such as abhorre and cry out against the
x page 50. Bishops and their proceedings, &c. These (x) Pharisees, these Sectaries are they which mislead the people in their crooked and bypathes of death, and will neither lead them, nor suffer them to enter into the peaceable and straight ways, of the Lord; but keep them alwayes learning, and never bring them to the sight and ac-
y page 99. knowledging of the truth. These Prophets by their (y) preachments and long Pharisaicall prayers do soder the people in their sinne, and weary God with their abominable prayers and hypocritish fasts, counterfeiting a great sorrow and heavines for their sinnes, afflicting their soules for a piece of a day, bowing down the
z page 142. head as a bulrush. We (z) finde not only the marks of false Prophets, which are recorded in the Scriptures, upon them; but even Sathans uttermost deceits and effectuall delusions amongst them, suborning and transforming them, as if they were Ministers of righteousnes, taking unto them the names and titles of Christs Ministers, Preachers of the Gospell, seekers of Reformation, &c. whereby he deceiveth the World.

These things I have repeated, not because I delight in such outragious depravations of any that profes Christianity; nay I do utterly dislike them. And it argueth of what season those vessels are from whence they proceed. But I did collect them together for this principall purpose, that therein we might magnifie the judgements of God, when we see apparently with our own eyes, the execution of that his most inviolable sen-
Luke c. 38. tence, *With what measure ye mete, with the same shall men measure to you again.* For although the former sort of men, in seeking

ſeeking of the *Geneva* Diſcipline, do ſet out themſelves (as you have heard) for the Saints of God, (as I truſt ſome of them are) and men eſpecially ſanctified: yet have many of them brought forth moſt unſanctified fruits, cruel ſpeeches, proud things, ſcurrilous gybes, many curſings, much bitterneſs, and a huge maſs of moſt ſlanderous calumniations; to the diſcrediting of thoſe things which either they knew not, or will not know them, and of thoſe perſons whom they were bound in conſcience to have reverenced and honoured. And now even in the ſame manner they are repaied again into their own boſomes (as you have heard) by men of their own training up, and ſuch as have admired them: *ut diſcant non maledicere, that they may learn to rail no more.* 1 *Tim.* 1. 20.

CHAP. XXXIII.

Of the praiſe and diſpraiſe of this pretended Regiment.

IT is found (a) *to be the only bond of Peace, the bane of Hereſie, the puniſher of ſin, & maintainer of righteouſneſs. It is* (b) *pure, perfect, and full of all goodneſs, for the peace, wealth and honour of Gods people, and is ordained for the joy and happineſs of all Nations. It is the* (c) *right ſtuffe and gold for building the Church of God.* It is tearmed (d) *the venerable doctrine of diſcipline, the moſt* (e) *beautifull order of Eccleſiaſticall Regiment, the ſubſtantiall* (f) *form of Chriſts government, Chriſts* (g) *Kingdome, Gods* (h) *Government. This would* (i) *make the Church a chaſt Spouſe, having a wonderfull brightneſs at the morning, fair as the Moon, pure as the Sun, and terrible as an army with banners. This government is the* (k) *ſcepter whereby alone Chriſt Jeſus ruleth amongſt men. The* (l) *Churches of God in* Denmark, Saxony, Zurich, *&c. wanting this government, are to be accounted maimed and unperfect. The eſtabliſhing* (m) *of the Presbyteries is the full placing of Chriſt in his Kingdome. It is the blade* (n) *of a ſhaken ſword in the hand of the Cherubins, to keep the way*

a Practice of Prel. D. 2.
b Motion, p. 46.
c Motion, p. 84.
d Motion, p. 69.
e L. diſc. p. 8.
f Count. p. 29.
g Motion, p. 4.
h *Ibidem*, p. 34.
i *Ibidem*, p. 84.
k Epiſt. before the ſupp. A. 2.
l *Mart. jun. or, theſ.* 14.
m T. C. *l.* 1. p. 3.
n Motion, 49.

way of the tree of life. It is called (o) by the Apostle the ground and pillar of truth. I deny (p) not but the true government of the Church by the Eldership, may have the most of those titles truly attributed unto it wherewith the visible Church under the New Testament is adorned. God hath ordained the civil Magistrate for the Ecclesiasticall State, therefore is it the supreme Kingdome of God in this world. It is the chiefest throne of all excellency, wherein God himself doth sit. The politicall Empire is but a subaltern regiment, & quasi inferius quoddam subsellium, and as it were and under Court, that determineth and decideth injuries, strifes, and contentions, &c. idque ad Ecclesiasticae oeconomiae praescriptum, and by the commandement of the Ecclesiasticall government. Those Ministers that preferre the civil Magistrate before the Ecclesiasticall, they flatter him for profit and their bellies sake, and do shamefully, to the danger of their own Souls, deceive him. The Ecclesiasticall discipline est inspectatrix & custus, *the overseer and keeper of the civil regiment; that the Magistrate do not command his subjects any thing either contrary to God's word, or against nature and honest manners. It is true that was begun to be affirmed,* viz. *that the Spirituall jurisdiction doth in price and dignity so farre overweigh the politicall, as the Soul excelleth the body. The Spirituall and Ecclesiasticall government* (by Pastors, Doctors and Elders,) *is as much superiour and more worthy, then the politick regiment, as heavenly benefits do excell earthly commodities.* Presbyterium est interpres Dei, *the Presbyterie is Gods interpreter. The Eldership may be called* σωματικῶς, *that is, bodily, an Angel. The Presbytery is erected up* pro Christi tribunali, *for Christs tribunal-seat.*

o Regist. p. 68.
p Briefe dis. against R. B. serm. page 15.
Rennecherus in Psal. 2. p. 72.
Rennecherus Ibidem, page 74.
Ibidem, pag. 78.
Ibidem, pag. 37.
Rennecher. in 2. Psal. page 71.
Beza de excom. pag. 4.
I. B. Beza de Presb. pag. 1, 24.

He that will read of the further commendation of this manner of Church-government, let him peruse some parts of *Travers* by defence of the Ecclesiastical Discipline. One thing I may not omit, for the which he extolleth some Reformed Churches (as he tearmeth them,) where the Elderships do most flourish above the skies, insomuch as he saith, *the examples of it might make an Infidel and unbeliever fall down on his face, and confess that undoubtedly God is amongst them, and in the midst of those Churches.* I dare say you are desirous to know what rare, excellent

Def. page 148.
Def. pag. 127.

cellent and select all thing that should be, which is sufficient to work such a wonder. You have heard how *Rennicher* hath exalted their Eldership or new Papacy above all Kings and Kingdomes; and now you shall see a singular proof of it. To keep you in suspence no longer, this wonderfull thing that *Travers* speaketh of is this, *viz.* That (as it seemeth) some of the said Churches so highly by him commended, have by virtue of their Discipline excommunicated already some great Princes or Kings. If he had not himself published this matter in print, and propounded the same as a president for the honour of his Discipline, I would not have presumed (ye may be sure) to have touched it. Neither yet will I further meddle with it, then only to set down his words. After a long discourse how, where their Discipline is on foot, there is nothing in effect amiss, no private administration of the Sacraments, no baptizing or reading of Service by Deacons, no commutation of penance, no respect of persons, he saith thus:

Memorable is that rare, but right Christian example of Theodosius *the Emperour, publickly humbling himself under the hand of God, and professing his repentance for his bloody commandement, undoubt ernel execution done according to it. A precedent well worthy so Christian a Prince, the honour of the Discipline, yea and of the whole Church of that age. Such* Theodosian *have the Reformed Churches of this age to speak off, to the honour of Almighty God, and his only begotten Sonne Christ Jesus King of Kings. Wherein a Prince of blood royall, and by birth within a step or two to one of the greatest Kingdomes of these parts of the world, and for Princely gifts worthy to have born a Sceptre in his hand, and a Diadem upon his head, when, as another* David, *he had been overthrown by Satan, and committed things for which the name of God was evil spoken of, endured to hear the servant of God (as* David *did* Nathan) *to rebuke him; and lamenting his offence openly before the publick Assembly of the Church, desired pardon of God, and rejoyced heaven and earth, men and Angels, with his conversion from sinne to the obedience of the living God blessed for ever, Amen. Whose Christian precedent both a crowned King, and also a worthy son of that Noble* Ibidem.

Father, have followed, after that by terror of as barbarous cruelty as hath been committed in any age, they had done otherwiſe then Daniel *and the young Princes brought up with him did, in a caſe not unlike to theirs, &c.* Hitherto *Travers*. And what this importeth judge you. I will anſwer no queſtions, who theſe *Theodoſians* are. As Princes like it, let them allow it.

And thus of the commendation of this Government: which if it were true indeed, and that it had by any lawfull title ſo Regal an authority as here you ſee is pretended, who would not almoſt fall down and worſhip it? But you muſt believe them with diſcretion. Men that think they know this platform as well as the beſt of thoſe that have extolled it, do carry a far differing opinion of it. And therefore they have been bold to write of it as followeth.

a Bar. pag. 241. b Bar Gren. 169 c Bar. 192. d Bar. Grin. 79. e Bar. 190. f Bar. Grin. 79. g Bar. Grin. 77. h Bar. Grin 77. i Bar. 143. k Bar. 191. l Barrow 191. m Barrow 227. n Barrow 229.

It is a filly (a) *Presbytary or Elderſhip. A ſequeſtred* (b) *withdrawn Presbytery. A ſweeping* (c) *new Reformation. A preſumptuous* (d) *irregular Conſiſtory, which hath no ground in the Word of God. A ſecond* (e) *Beaſt. Let them conſider* (f) *how farre the having of ſuch a Conſiſtory and Paſtor in one Congregation, differeth from that Apoſtolicall ſet of* Rome, *and that holy Father that ſitteth therein. Of this* (g) *Conſiſtory through the whole Teſtament they can ſhew no warrant. They make themſelves* (h) *tranſgreſſors of the Word of God, diſturbers and violaters of that holy order which Chriſt hath eſtabliſhed in his Church. Theſe deceitfull* (i) *workmen not only build their own timber and ſtubble devices, but moſt highly prophane that heavenly frame and gracious government of Chriſt. In their* (k) *leavened and corrupt writings of Diſcipline, and their ſupplications unto the Parliament, are declared their pernicious forgeries, and ſacrilegious prophanation of God's holy ordinance. They fetch their* (l) *Reformation from the primitive defection. That counterfeit* (m) *Reformation which the counterfeit Preachers pretend, is as evill as that which is already. Both theſe* (n) *Factions Pontificall and Reformiſts, would aſſume the whole government of the Church into their own hands. How can* (o) *theſe forgers, theſe coyners of Religion, ſeem and ſue to caſt out the heap of humane Traditions as contrary, and ſuch as cannot be joyned unto or with the Teſta-*

ments

ment of Christ, and yet bring in these forgeries of their own? Is it likely (p) *or possible that our Saviour Christ would fetch his pattern for the Elders of his Church, and the executing of these high judgements, from that corrupt degenerate Synedrion of the Jews, which by the institution of God was meerly civile, and not ordained for causes Ecclesiasticall; as appeareth Exod.* 18. *Num.* 11. *Deut.* 17? *The Priests hearing the charge, and having the deciding of all Ecclesiasticall causes, Num.* 18, *Deut.* 17. *But this Council of theirs was now mixed of the Elders of the people and the Priests, and handled all causes; both civil and Ecclesiasticall, indifferently, Mat.* 26. 3. *Act.* 4. 5. *If by* (q) *the light of Gods Word you examine and measure the secret Classes, the ordinary set Synods and Councils of Ministers (as they terme themselves) which these Reformists now privily bring in, and would openly set up, they shall no douht be found as new, strange and antichristian, as prejudiciall to the liberty of the Saints, and to the power, right and duties of the whole Church, and as contrary to the Gospel of our Lord Jesus Christ, as the government by Bishops, &c. What shew soever of former antiquity or present necessity they may pretend. It is new,* (r) *adulterate, forged, government in shew, or rather in despight of Christs blessed government; which they in pride, rashness, ignorance, and sensuality of their fleshly hearts, most miserably innovate, corrupt and pervert. Their most exquisite plots of government which they can devise unto themselves, are but the instruments of foolish shepheards to their own perdition, and of as many as are governed by them.*

o Bar. Gren. 75.

q Bar. Gre. 261.

r Barrow 1. 0.

There is great difference, we may perceive hereby, between the opinions of these two sorts of men, concerning this Presbyteriall form of the new pretended Discipline. If any that are possessed with the former mens conceits shall lightly esteem what this second sort of fellows do hold or think of their platforme, he is to be put in minde that they are not so lightly to be regarded. Divers Ministers, well reckoned of heretofore for their learniog, are lately fallen from *Cartwright* and his Sect, into another more new frenzy of *Barrowisme*. In a Letter that was taken not long since, I find some points to this effect: *The Preachers of Middleborow and Flushing have both*

given

given over their unlawfull callings, Mr. Johnson *hath written a most learned discourse concerning the striking of a new Covenant, with some Conferences had in that country.* It is also reported, and I am perswaded by that which I have seen that the report is true, *viz.* that Master *Penry* is entered in like manner into this new kind of Covenant. A matter that would seem very strange unto me, but that I know the nature of Scismaticks to be of such giddiness, as that no one thing will content them long. What stirre hath he kept in *England*, first with his two Supplications unto the high Court of Parliament, his humble Petition unto her Majesty, his Exhortation unto the governors and people of *Wales*, his Theses and Libels which came out under the name of *Martin* and his children (wherein he with his companion a certain Gentleman were, if not authors, yet especially dealers) and then with his Treatises out of *Scotland*, That Reformation (he meaneth the setting up of *Cartwright's* Elderships) is no enemy to our State; his Humble motion (if not made by him, yet procured by him to be printed, his Discoverie against *D. B.* and with divers other pamphlets and most railing discourses? In all which books he hath shewed such earnestnes in the behalf principally of *Cartwright's* Discipline, that he hath offered to pawn his life many times for the justification of it. Which course of his, by reason of his marvellous vehemency, wrought very greatly (as all men know) with certain rash and unstaid persons, who have been since so farre over-carried with an opinion of the arguments there used, as it hath been given out many times by them that they could never be answered. And yet now if he be one of *Barrows* Church, notwithstanding all his former writings and arguments, you have heard his opinion out of his brethrens mouths, both of *Cartwright's* Presbyteries, and of all those likewise that do maintain them.

Some will say peradventure, that for *Penry* they never made any reckoning of him. And it is well. But what if one of their Patriarchs begin to waver? How is Master *Travers* be inclined that way? For my own part, I do not think him so simple a man. But yet you shall hear what goeth about amongst that brain-

brainsick generation, as it is set down in the Letter before mentioned, *There is good hopes* (saith the writer of it to one of his friends) *of one Master Travers about London (as I think;) but how farre he is come, or whereat he stayes, I cannot at this time certifie you.* But howsoever he standeth affected, you may assure your selves that this latter Schisme groweth on very fast. Insomuch that, as *Cartwright* and his brethren began eight or nine years since to set up and put in practice their *Genevian* Discipline; so do these new upstarts begin to erect in divers places their *Barrowish* Synagogues, and I know not what cages of frantick Schismaticks. One *Collins* a man amongst them not unlearned (as it seemeth) doth write in this sort hereof: *Ecclesia potenti ejus dextra adjuta, &c. The Church assisted with the mighty right hand of God, hath chosen Ministers; Master* Johnson *for her Pastor, Master* Greenwood *for her Doctor, Master* Studly *and Master* George Knife *for her Elders,* Nicholas Lee *and* Christopher Brown *for her Deacons. The other Assembly also (whereunto are added* John Nicholas, Thomas Michael, John Barnes, *and some others with me,) with God's assistance will begin out of hand to create unto it self Ministers.*

And thus they go on forward headlong, God knows whether. I am perswaded that if there be not good order taken in this behalf, there will some mischief grow of it. The number of them doth encrease daily more and more. And for the repressing of them, it will not be sufficient (in mine opinion) to use the ordinary course by the Ecclesiasticall censures or commission: For they are entered into a league amongst themselves of all manner of secrecy, for the not detecting of one another in any of their proceedings, when by great chance some two or three are met withall. If you find any writings amongst them, you may thereby learn some thing peradventure: otherwise they will confess nothing. And offer them an Oath, not to accuse themselves, but to purge themselves, and as witnesses to signifie their knowledge in those points they are to be examined of, as touching other mens facts; they have gotten the *Jesuits* doctrine (as you may see it in their Annotations upon the *Rhemish Testament*, and amplified lately by Cart- *Rhem. Test. Act. 23.*

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Cartwright and his crue,) that they may neither accuse themselves nor their brethren, for doing of those things which they allow of themselves. If their number should increase, so as they might be able to do and set up what they list, according to one of their grounds, *viz. without any longer staying for the Magistrate*, & so should break forth into open Rebellion; they might by no means be examined upon their oathes, because they will say they have done nothing but what they were bound to doe; and that therefore they might detect no man, whereby to bring him within the compass of any Law, for doing his duty.

But I will not enter into this matter: the cause I mentioned it is the increasing of this Schisme, and their league of fidelity one to another. I said the number of them will daily be augmented: and you shall have my reason why I think so. They are verily perswaded, that they hold almost nothing but what *Cartwright* and his Scholars have taught them. One of them hath taken upon him to prove the chiefest of their new Assertions by their more ancient Propositions. *I like vvell* (saith *Greenvvood* in a Letter intercepted) *of the arguments you have drawn against them from their ovvn grounds.* Again, *Surely it vvere a notable vvork, and no doubt might do much good in these times, for some one that God hath indued vvith sound judgement and sharp sight, to gather the major or antecedents of all those scattered Pamphlets of* Penries *or* Martins, *&c. and put nevv minors or conclusions unto them; and so in one little nose-gay, but as big as an Almanack, to turn them upon themselves, and present them unto them for an answer.*

There are two speciall points for the which we dislike them; their departing from our Churches, and the framing to themselves of a Church of their own. And for both these points hear what they may say, and what indeed in effect they do say; and consider withall of these things which here I will set down, as sufficient matter for a minor that *Barrovv* may work upon. Thus our holy Consistorians have written, *viz. That the government of our Church is by the Popish* (a) *Hierarchy, and so is both* (b) *Antichristian and devillish: that it is accursed, and that*

a *Gilby pag.* 77
b *Admon. 1. p.* 15.

none

none but traitors to God do defend it: That our (d) Religion is patched with the Popes, whereby we joyn fire and water, heaven and hell together: That we vaunt a (e) right Ministry: That in the order (f) of our Service there is nothing but confusion: That we eat not the (g) Lords Supper, but play a pageant of our own to make the silly souls believe they have an English Mass: and (h) that so we put no difference betwixt truth and falshood, betwixt Christ and Antichrist, betwixt God and the Devil. A dunghill of such like sayings might be heaped together, which they have cast up out of the froth of their zeal. Whereupon now *Barrow* taking his advantage, doth frame his argument in this sort: It is not lawful for the children of God to submit themselves to the Government of Antichrist, nor to joyn themselves to those Congregations which have in their Service nothing but confusion, and in the Lords Supper put no difference betwixt God and the Devil. But such is the Government of the Church of *England*, and such are their Congregations. And therefore we may not submit our selves unto that government, nor joyn our selves to their Congregations. If now the minor were true, which he assumeth from the Consistorians, you see how the argument would follow. So that as *Perry* and some others have done already, let all the sort of the other crue add but *Barrow*'s majors unto their own minors, and forthwith in this first point they are become meer *Barrowists*.

And as concerning the second point wherein (as I said) we disallow them, it is their framing to themselves a new Church platform, Which doth thus far agree with *Cartwright*'s, That they must have (forsooth) in every assembly their Pastors, Doctors, Elders and Deacons, and that the Church now framed after their fashion must have all the authority that *Cartwright* doth challenge to his Elderships, of dealing in all matters of manners and doctrine, and in executing their censures against any person without exception whosoever. The chief differences that are betwixt them are generally two. The first is, That whereas *Cartwright* could have been contented to have erected his Elderships in every Parish, taking them as now they are, they say the parish assemblies are Popish and unlawful;

c Hay' any, pa. 13.
d *Gilby* pa. 90.
e *Admon.* 1. p. 2.
f *Adm.* 1. p. 24.
g *Gilby* pa. 2.
h *Gilby* pa. 2.

ful; they would have them dissolved: and they will have their Elderships set up amongst no people, but first they must enter into a new Covenant. The other chief difference in like sort I take to be this, That *Barrow* in all his platform will have the people to joyn with their Elderships further then *Cartvvright* doth allow of. And for his opinion herein he relyeth altogether in effect upon *Cartvvright*'s grounds.

It is not unknown what a plausible course our English Disciplinarians have taken, that thereby they might the more easily draw the people unto them. He that will peruse the first Admonition which *Cartvvright* maintained, and consider withall the places of his books that are noted in the margent, shall well perceive how earnestly they intitle the people to a wonderful interest in Church-matters. They tell the people, that they are greatly injuried in this and that; that they ought to chuse their Ministers; that imposition of hands should be in their names; that the censures of the Church were to be executed with the peoples consent: and what must be done almost, but the people must have an oar in it? Howbeit (all this great shew of gratifying the people notwithstanding) *Cartwright* by snatches here and there doth so powder his matters, that in effect he giveth them onely an empty bottle to play withall. For his Eldership (forsooth) *must go before the people in all their actions*: that is as though he should have said, what the Elderships think meet, those Angels, those interpreters of God, those tribunal-seats of Christ, the people in all reason ought to content themselves with it, and to give their consents unto it.

T. C. lib. 1. pag. 35. li. 2. p. 125, 121, 122, 225, 226, 229, &c.

T. C. lib. 284, 193, 213, &c.

Now hereupon *Barrow* proceedeth. He taketh *Cartvvright*'s reasons in the behalf of the people, but denieth his shifts to be currant, whereby he would take that from them again which he had before given unto them: And thereupon doth rail upon him and all the rest of that association, for such their dealing and abusing of the people. *Those Reformists* (saith Barrow) *for fashion sake give the people a little liberty to sweeten their mouths, and make them believe they should chuse their own Ministers: yet even in this pretended choice do they co-*

Bar. discov. pa. 199.

ran and beguile them, leaving them nothing but the smeakie wind of election onely. Again, *The Counterfeit Reformists, they would exclude the Church from the Censures, assuming them only into their own hands: either into the Priests hands with his silly Presbytery or Eldership, vvhich he over-ruleth at his pleasure in every particular Congregation; or else into their Synodes and Councils, vvhich have power over all Churches, and every member and action thereof, to excommunicate and absolve, to make and depose, to ordain and abrogate, without the privity or consent of the Churches,* &c. *And thus they subvert the liberty of the Church, and pervert the ordinance of Christ.* And again, *How unnatural are those members which thus separate and seclude themselves, yea rather sequester and seclude the whole from them, and arrogate and assume the publike duties and power of the whole into their own hands; as though God had given all gifts unto them, and they had no need of others? And thus puffed up vvith pre-eminence of their own place, and excellency of their ovvn gifts, they despise all the rest, as baes, ignorant, unvvorthy to be in their Consistory, to have any voices of consent or dissent there; alledging them to be tumultuous, contentious, factious, ungoverned, ignorant, inclined to the worst,* &c.

Bar. against Giff. pag. 76.

And this is (as I said) the second especial difference (as far as I can see) betwixt the Elder Consistorians and these new Schismaticks. Whereunto how easily a man may fall that hath digested the *Genevian* and *Cartvvrightian* pretences made against our Bishops for the peoples interest, I commit the consideration of it to your own discretion. So that (as I said) I say again and again, that if good order be not taken, this Schisme will daily increase, and grow to be dangerous. But do I call it a Schisme? The word is too milde. They are indeed, all the sort of that infection, a compounded mass of I know not how many Heresies: but principally they are *Donatists* in some respect, and meer *Anabaptists* in some other. I have thought upon it a hundred times, and have marvelled at it, that the now Lord Archbishop of *Canterbury* could foresee so directly what would be the issue of the first Admonition. If you would be pleased to read his Exhortation, before his Confutation of

that Admonition, you shall find, that what he hath written long before this Monster was hatched in *England*, he could not, if he were to write again, well write otherwise then there he hath done: saving he might say, that the mischief which then he foresaw would come to pass, by reason of the boulstring of it by those that should have had more wit and judgement, is now apparently beginning to shew it self to as many as have eyes and wisdom to see.

Surely those men that have been made instruments heretofore, to commend unto the whole Realm I know not what books and platforms, tending directly to the utter overthrow of the present Government of the Church of *England*, with the whole form of our Service of God, and all our Laws, Orders, Ceremonies, and Priviledges thereunto appertaining, and to have had the *Geneva* Discipline established in place thereof, may greatly rejoyce at their good discretion; considering, that if then they had prevailed, we had admitted of that form of Church-government which the very chief supplicators and instigators of them at that time do now themselves condemn (as you have heard) into the pit of hell, and so they might have been as ready to have set forward this second device as they were for the former.

But men I hope will be more careful hereafter, then to be carried away with every Novelty, if it have but any shew of reasonable probability. And Master *Cartwright*, with the rest of his chief adherents, might certainly do God and the Church great service, if without any longer standing upon the maintenance of their own credits, they would be content to confess their former oversights, in laying down those false Principles whereupon the new Hereticks do build, and acknowledge the truth, *viz.* that the present Government of the Church of *England*, is both holy and Apostolical; and that the Reformation of Religion already made by her Majesties most Princely care and heavenly direction, is such a Reformation (abuses there may be, and it were Heresie to dream of any Purity) as every good Christian ought to praise God for it from the bottome of his heart; and not onely to allow of it, but to main-

tain and defend it both with his goods and life. Master *Cartwright* began well in his Epistle against *Harrison*: but he should do better if he would so continue and proceed forward. One extremity is best discerned by the other: *Barrows* folly may teach him wisdome: The consequence doth often shew the grosseness of the Antecedent. And many learned men have been brought by the importunity of such kind of adversaries, to see their own mistakings, and so to grow unto a farre better moderation. As even in the Chapter following, and in this very cause of Discipline, it will appear, I trust, unto you.

CHAP. XXXIV.

Of their disagreement concerning the necessity of the Consistoriall Government.

IT were very hard, if the favorers of the *Geneva* platform should urge the same with any pretence of Necessity. They talk of Pastors, Doctors, Elders, Deacons, Widows, and of many things else: but as yet, besides their obstinacy to continue in the course which they have begun, for the maintenance of their credits, they are not throughly agreed almost in any thing. To tell us therefore of a matter that should be necessary, and withall to confess in effect that they know not what it is, should argue, in my opinion, some very great rashness and folly. When Master *Calvin* dealt with Master *Bullinger* and others, for their good favour and friendship towards the continuance of his new devised Platform in *Geneva* (as you have heard at large in the second Chapter) there was not a word (you may swear it) of any necessity, that all other Churches should be enforced to submit themselves to that device. Mr. *Calvin* himself at that time (as I am perswaded) did not so much as dream of any such matter. A very grave and learned man of the *French* Nation hath faithfully reported, that when the form of the *Geneva* Discipline was first admitted

of

of by the Ministers of France in one of their chiefest Synods which hath been kept there of late years about the Church affairs, it was not then received by them in that Assembly as a necessary order prescribed by Christ, that ought alwaies to be continued, but as a form of Discipline convenient and fit for the afflicted estate of their Churches in those times, which might afterwards be altered and changed as occasions should require.

And because you might not doubt of the certainty of this report, you shall understand that the author of it was himself present in the said Assembly, and not a man of the meanest account amongst them. With whom also another great person of that Country, a man of state and great learning, agreed, when he affirmed to one of very good place in *England* (as the same party hath told me) that the form of Discipline which is now received by the *French* Ministers, was never meant by them to be otherwise admitted of then for an *interim*, till things might be better considered of, and ordered. These testimonies I urge no further then as reports: neither would I have you to give any further credit unto them, then as you shall think meet, upon this my bare relation. Howbeit whether the persons specified did make any such report or not, it seemeth to me that the thing it self is true which they are said to have reported. For thus I finde it set down in the end of the form of *Ecclesiasticall Discipline agreed upon by the resolution*, not of one, but of *five generall Synods of the Reformed Churches of the Realm of* France. *These Articles* (say they) *which are here contained touching Discipline are not so decreed upon amongst us, but if the profit of the Church shall require they may be changed. But it shall not be in the power of one private man to do it, without the advice and consent of a Generall Councill.*

Eccles. disc. of France.

In all Master *Calvin's* time (for ought I finde) the necessity which now is pretended for the Consistoriall Discipline was no where insisted upon. A Church in those dayes might have had all the true notes of the Church of Christ, although it had wanted that platform of *Geneva*. Master *Calvin* in his Institu-

Calv. instit. lib. 4. cap. 1. sect. 9, 10.

tions

tutions could finde *but two necessary Symbola Ecclesiæ dignoscendæ, Verbi prædicationem, & Sacramentorum observationem; signes of discerning the Church, the preaching of the Word, and the observation of the Sacraments. Bertrand de Loques* in like sort; he was able to bring forth no other substantiall notes of the Church *but those two.* No more was *Philip of Mornay, the Lord of Plessis.* He maketh mention indeed of a third mark, *viz.* the lawfull vocation of Pastors; but he saith that *it is not a mark of substance,* In the great Assembly at *Poictiers* in *France,* 1561. where *Peter Martyr, A Marlorat, N. Galatius,* and divers other Ministers of the Reformed Churches were present, Master *Beza* being there also, and having his turn to speak before the King of *France,* the Queen of *Navarre,* the Cardinal of *Lorrain,* and sundry other Bishops, he durst not insist upon any other *firme and certain notes of the visible Church of Christ,* but the two notes mentioned, *purum Dei Verbum, & sincera Sacramentorum administratio; the pure Word of God, and the sincere administration of the Sacraments. There are* (saith he) *some that do adde Ecclesiasticall Discipline, and the fruits of Preaching: sed, &c. duabus illis erimus contenti; but, &c. we will be content with these two first.* Agreeable to this doctrine, that there are but two necessary and substantiall marks of the Church, the chiefest learned men in Christendome, both abroad and here at home with us have entred into the combat with the cruel and mortall enemies of true Religion, the Papists.

Bertr. de Eccl. cap. 3.

P. Mar. de Eccl. cap. 1.

Comment de sta. relig. par. 1. fol. 124.

But now it is found out by Master *Beza* and some others (forsooth) that all the said Learned men were deceived, and that the platform of the *Geneva* Discipline is an essentiall note of the Church of Christ, and as necessary as the Word or Sacraments. If I should deliver these two points unto you upon my bare word, without any further proof, I think you would scarcely believe me. Here therefore my witnesses, not to be excepted against I tell you. And first for the pretended necessity, Master *Beza shewing the true marks of the Church* (saith *Cartwright*) *addeth to the two former the Discipline framed according to the Word.* Cons. 5. 7. *So that whatsoever necessity*

T. C. lib. 2. pa. 13.

cessity cometh unto the Word and Sacraments, in that they are notes, the same cometh also unto the Discipline by Master Beza's *judgement*, And surely that is sufficient. He were a presumptuous companion that would not rest in *Beza*'s judgement. Well then, you see the necessity of their Discipline; now mark the Essentiality of it. In a certain draught of Discipline (whereof you have heard in the 4. Chapter) agreed upon and subscribed unto by *Cartwright* and many other Ministers of his bent, for a conclusion of that work they have set down these words: *Atq; hæc disciplina, &c. And this Discipline, the title whereof is inscribed, the Discipline of the Church described in the Word of God, is taken out of the most pure fountains of the Holy Scriptures, and comprehendeth the necessary and* ἀναγκαῖα, *that is, essentiall, Discipline of the Church, common for all times.* Take that away from any thing which is of the essence and being of it, and (as I take it) it presently ceaseth to have any being at all.

The new book of Disc.

From the conceit of this necessity of the *Geneva* Discipline, these and many other such like speeches have been uttered in printed books to the simple people.

The (a) *want of the Eldership is the cause of all evil.*

It is not (b) *to be hoped for, that any Commonwealth will flourish without it.*

The (c) *Discipline is no small part of the Gospel.*

It is of the (d) *substance of it.*

Without this (e) *Discipline there can be no right Religion.*

They that (f) *reject this Discipline, refuse to have Christ reign over them; And deny him in* (g) *effect to be their King or their Lord.*

Sciss, &c. *You* (h) *know there is one and the self-same author of Doctrine and Discipline; to what purpose therefore should we receive one part of the Word without the other?*

In some sense of (i) *necessary, the Ecclesiasticall Discipline is necessary to salvation.*

It is necessary (k) *in regard of Gods holy ordinance and appointment, the contemptuous breach of whose commandements, be they great or little in our account, is damnable to all those that despise them.*

a *T. C. li.* 2. in the preface,
b *T. C. ibid. p.* 3.
c *T. C. l.* 1, *p.* 6, & 48.
d *T. C. l.* 2. *p.* 247,
e *Register p.* 68,
f *T. C. l.* 1. *p.* 220.
g *T. C.* table, Preface to the Demon,
h *Beza to Sarnicius, ep.* 14.
i Defence of Eccl. dis. pa. 7.
k Defence 8.

For

For (l) *the uſe of the Cenſures, the office of Elders is in his place neceſſary. The Deacons office is not ſo directly tending to the Salvation of the Soul: But yet being God's ordinance, it is of the neceſsity of Obedience.* l Ibid. pag. 33.

In effect, the (m) *miniſterie of the Cenſures of the Church is in the ſame abſolute degree of neceſsity to Salvation, with the miniſterie of the Word and Sacraments.* m Ibid. pag. 32.

It is much that hath been hitherto noted for the pretended neceſsity of the *Savoyan* Church government: but that is moſt memorable that *Travers* affirmeth of the *French* Churches, and of the Churches of the Low-countries, *viz.* in effect, that it is become already to be one of the Articles of their Creed. Thus he ſetteth down their words following, contained (as he ſaith) in their Confeſſions. *We believe the true Church ought to be governed by that Policy and Diſcipline which our Lord Jeſus Chriſt hath ordained, namely ſo that there be in that Paſtors, Elders and Deacons.* And the Churches of the Low-countries; *We believe that this true Church ought to be ruled and governed by that ſpiritual Policy which God himſelf hath taught us by his Word; ſo as there be in it Paſtors and Miniſters, Elders and Deacons, who may make the Seigniorie of the Church.* By that which here is ſaid, being compared with that which hath been ſaid before, of our Engliſh-mens pretended Deacons (how they are altogether excluded from having any place in their Seigniorie) it appeareth that they diſagree from the Churches of *France* and of the Low-countries in ſome of the Articles of their Belief. But you ſhall hear Maſter *Traver's* very grave collections upon the ſaid two of thoſe Churches Confeſſions: *It is very worthy the obſervation* (ſaith he) *that theſe Churches, wherein there are an infinite number of godly men, &c. in ſuch a Confeſsion as they declare their Faith in, have thought it a neceſſary Article, to ſet down this point of the policy or Diſcipline of the Church; and that in declaring of it, they ſay not what they ſuppoſe, but what they believe, uſing the ſame word which they do uſe in the Articles of Faith and Doctrine.*

Confeſſ. fidei Miniſt. Gal. Art. 25.

Art. 30.

Def. of Eccl. Diſcip. p. 21.

The Papiſts talk much of the Colliers faith, that believed as

the Church believed; but what the Church believed he knew not. And truly, as *Travers* ſaith, it is worthy the obſervation indeed, that ſeeing (as I ſaid, and have at large ſhewed it in the former Chapters) there is not a Church in *Europe* which hath received that platforme, that can tell for her life which way as yet to turn her ſelf for the full maintenance of it; there ſhould be any that would preſume to thruſt it into their belief, except they do approve of the Colliers faith, and will ſay they believe whatſoever Maſter *Beza* believeth, although neither he himſelf nor they do know what he believeth in that point. I do rather therefore incline to think that *Travers* wreſteth their words againſt their meaning, and that they only purpoſed by that phraſe of ſpeech (we believe) to ſhew but their minds and opinions of that form of Diſcipline, not ſuſpecting that any man would enforce that they ever meant thereby to make it an Article of their Belief. But howſoever either they or any other have formerly meant in the heat of their deſires towards their beloved platform, and ſo have gone much too farre in urging the neceſſity of it, as being an eſſential note of the Church; yet upon better advice it ſeemeth that they are grown a little more cool.

Mr. *Calvin* loved the Elderſhip as well as the beſt of them, becauſe it was the workmanſhip of his own hands: but yet he thought it not meet to make it an eſſentiall Note of the Church, or a matter of the importance of Salvation. The Anabaptiſts with whom he dealt in his time kept him from that extremity, and made him to reverence other Churches, and to acknowledge them for ſuch Churches of Chriſt, although they wanted the form of his cenſuring Diſcipline, as that it was not lawfull for any Chriſtian whoſoever to ſeparate himſelf either from their Aſſemblies, or from the receiving of the Lords Supper with them: But if any ſo did, he aſſigneth him his place amongſt certain old Hereticks: *Olim duæ fuerunt hæreticorum ſectæ, &c. In times paſt there were* (ſaith he) *two ſorts of Hereticks which troubled the Church greatly. The one ſort of them were called Puritans, the other Donatiſts. And both of them were in the ſame error that theſe dreamers are in, ſeeking for a Church.*

Cal. inſtruct. adv. Anabap.

a Church wherein there ſhould want nothing that might be deſired. Therefore they divided themſelves from the univerſall ſociety of Chriſtians, leſt they ſhould be defiled with other mens impurities. But what came of it? Dominus eôs cum tam arroganti cœpto diſſipavit; The Lord himſelf ſcattered them with that their proud attempt, Where, by the way, it is meet to be obſerved, that a man may ſtick ſo faſt to the *Geneva* Diſcipline, as he may prove himſelf to be either a Puritane, or a Donatiſt, or both.

Maſter *Beza* in like manner, by reaſon of ſome oppoſition which hath been made againſt the *Savoyan* platform, is grown as it ſeemeth to ſome kind of moderation. For ſpeaking of the pretended neceſſity of it, he ſaith, that the *Doctrine only, viz. What we are to believe, is abſolutely neceſſary*: and alſo further addeth, that *ſeeing a man ſometimes may be ſaved without the participation of the Sacraments, the ſame may be ſaid much more of the want of Eccleſiaſticall Diſcipline*. Now verily we are to thank him, he hath done much for us. We may be ſaved though the memory of this Diſcipline were utterly buried. But the point which I chiefly note is this, That there is great difference, in Maſter *Bezas* judgement, betwixt the neceſſity of the firſt two notes of the Church, and this third, of his own device. And therein he giveth in effect the flat lie to Maſter *Cartwright*, for charging him to hold that all the ſaid three notes, as they are notes, were equally neceſſary. And *Travers* alſo is checked by his good Maſter, in that he will needs make, as it hath been ſaid, the cenſures of his Conſiſtories to be in the ſame abſolute degree of neceſſity both with the Word and Sacraments. But I will follow Mr. *Beza*, whileſt I have him in his good mood. *The whole Church wanted Circumciſion in the wilderneſs*, (ſaith he) *and whileſt they were in Babylon they neither had Temple nor Sacrifices; and yet nevertheleſs they ceaſed not to be the people of God. And the ſame may then be ſaid much more of the Eccleſiaſticall Diſcipline, viz. Eccleſias, ut illa careant, tamen Eccleſias veræ piæ & Chriſtianas eſſe poſſe, ſi doctrinam præcipuorum dogmatum puram ac ſinceram habuerint; That the Churches that want that Diſcipline*

Bez. de Presb. pag. 119.

may notwithſtanding be indeed godly and Chriſtian Churches, if they retain the doctrine of the chiefeſt grounds pure and ſincere. Now if *Beza* will give this teſtimony of a Church that wanteth both his Diſcipline and the Sacraments, having but only the principall grounds of Religion; what ſhould he ſay of thoſe Churches which have not only a better Diſcipline then that which he urgeth, but alſo the ſaid ſincere grounds, with the doctrine and true uſe of both the holy Sacraments, in as great reverence at the leaſt as they have them at *Geneva*? You ſhall hear him what he is driven to ſay of the preſent eſtate of the Church of *England*. The places have been cited in the eighth Chapter to another purpoſe. He muſt be pardoned to come in with his *If*, becauſe any thing from him that ſoundeth not after the *Geneva* tune is very much. *But if the Churches of* England) ſaith he) *being underpropped with the Authority of Biſhops and Archbiſhops do firmely abide, as this hath happened in our memory to that Church, that ſhe hath had men of that order, not only worthy Martyrs of God; but moſt ſingular Paſtors and Doctors*: fruatur ſane iſtâ ſingulari Dei beneficentiâ, quæ utinam illi ſit perpetua; *Let her enjoy this ſingular goodneſs of God, which I pray ſhe may do ſo for ever.* And in another place, ſpeaking likewiſe with ſome good tearms of the Church of *England*, and of our Archbiſhops and Biſhops, he turneth himſelf clean about, and ſaith, that *they of Geneva do not preſcribe to any Church to follow their peculiar example, like unto ignorant men, who think nothing well but that they do themſelves.*

Beza confr. Sarav. pa 111.

Beza ibid pa. 127.

Again alſo the ſame Maſter *Beza*, in his book which *Eraſtus* confuted, not in that which *Beza* hath ſince publiſhed. but in the written and true copie of it, ſpeaketh in this ſort *nomine Eccleſiæ Genevenſis, in the name of Geneva*, to thoſe that account the *Genevian* Elderſhip to be but *humanum commentum, a humane device*: *Petimus ut quemadmodum patienter ferimus ipſos à nobis, &c. diſſentire*; *We deſire of them, that as we ſuffer them patiently to diſſent from us, &c. ſo they would hear us modeſtly refelling their arguments, nullo cum Eccleſiarum prejudicio quas ſibi creditas adminiſtrant, without any prejudice*

Beza conf. Eraſt. fol. 1.

to

to those Churches that they have taken the charge of. For where some do object, that vve account those Churches that vvant either Excommunication or such an Eldership to be no Churches; it is objected immerito, Deus testis est, undeservedly on our parts; God is our vvitness: and it is much more a slander, vvhere it is given out that vve do bring a nevv tyranny into the Church, & nostra velle reliquis obtrudere; and endeavour to obtrude our form of Discipline unto the rest of the Reformed Churches. Non est ita, fratres; It is not so, brethren. Furthermore in like manner in the same place afterward: *Quicunque vero hanc disciplinam in suis Ecclesiis non modo inutilem, verum etiam noxiam fore judicant, fruantur sane suo sensu, &c. Whosoever do judge this Discipline not only unprofitable, but hurtfull to their Churches, let them enjoy their ovvn sense. They undoubtedly do see vvhat their flocks will endure; neither doubt we but that men of so great learning and of so great antiquity, our reverend brethren in the Lord have their reasons. Et quis nos constituit alieni gregis judices? And vvho hath made us judges of other mens flocks?* Ibidem.

He seldom hath uttered a true speech. But how these sayings do agree with that which he hath said before in the third Chapter, you may not curiously scan it. Indeed he should seem to be far now from his former opinion, when he said in effect, *That it was to little purpose for any Church to admit of the Gospel, and to reject his Discipline.* But he writeth, in mine opinion, as (it hath been said of old time) some Courtiers in the world doe use to speak, that is, for the most part as the present occasion serveth their turns. Such company they may fall into, as they will commend him to the skies whom not past an hour before they had in another company depraved peradventure most egregiously. And Master *Beza*, yon must imagine, hath been an old Courtier, and knoweth wel what policy meaneth. Plain dealing certainly is best: but oftentimes it falleth out that it is not the readiest way for hammering and busie farre-reaching heads to compass their purposes. If this excuse do seem too simple, let any that list make a better. No man doth wish it more heartily (as I think) then my self, that Mr. *Beza* should think well of the present Church-government established in Epis. 24.

England;

England, so he do it plainly, faithfully, and directly, which I will not happen (I fear it) in haste. Neither have I alleaged his former words to that purpose, as though I took all that for gold which he can make to glister. The point I prosecute is this, that you might perceive how they begin to leave off from urging the *Geneva* platform with such important necessity as formerly they have done.

But most of all it pleaseth me to see how Master *Cartwright* draweth homeward. For as the Anapatists by their madness kept Mr. *Calvin* within some good compass, and as Master *Beza* hath been compelled in some sort to retire himself from his former eagerness; so assuredly the phrenetical giddiness of these our new unbridled Schismatiks, who for pretended purity are many degrees beyond all the *Savoyan* Disciplinarians, hath wrought a miracle (to my understanding) upon Master *Cartwright*. For hear him, how for fear of falling into flat *Donatisme*, he was fain to plead against one (that had been his Scholar) in the behalf of the Church of *England*, so bitterly before by himself impugned. *The Ordinary Assemblies* (saith he) *of those which profess the Gospel in* England, *are the Churches of Christ*: which he proveth in this sort. *Those Assemblies which have Christ for their Head, and the same also for their foundation, are Gods Churches: Such are the Assemblies of* England: *Therefore, &c.* Again, *They that have performed unto them the speciall Covenant which the Lord hath made with his Churches, of pouring his spirit upon them, and putting his word into their mouthes, are the Churches of God: But such are the Assemblies in* England; *Therefore, &c. Hereunto may be added* (saith he further) *the judgement of all the Churches of Christ in* Europe, *all which give the right hand of society in the house of God unto the Assemblies which are in* England. Again, to prove that the Church of *England* is the Church of God, notwithstanding it want the pretended Discipline, he useth this distinction: that *as it is in mans body, so is it in this matter; there are certain parts essentiall, and such as without the which a man cannot stand; and some serving either to his comelinesse, or to his continuance.* And of this latter sort he maketh the Discipline.

Th. Cartw. to Harrison.

And

And laſtly he writeth thus: *To ſay that the Church of* England *is not the Church of God, becauſe it hath not received this Diſcipline methinks is all one with this, as if a man would ſay, It is no City, becauſe it hath no wall; or that it is no Vineyard, becauſe it hath neither hedge nor ditch.* Thus farre Maſter *Cartwright*.

In which his manner of ſpeech you finde a very great alteration from his ancient ſtyle. And as concerning the neceſſity wherof I treat, the wind you ſee is turned. There is no more neceſſity in *England* of the *Geneva* platform, then that every City in this Realm ſhould be walled about. And beſides, the pretended Diſcipline is become not to be any longer of the *eſſence* of the Church, but as appertaining to the *comelineſs* of it. But how theſe things will accord with the premiſſes, and namely his ſubſcription before mentioned to the new book of Diſcipline, where the ſame Diſcipline is made to be eſſentiall; or whether Maſter *Cartwright* hath changed his judgement again, ſince he wrote that anſwer to *Harriſon*; I will leave it to be diſcuſſed by them that know his unrevealed mind better then I do. In the mean time, that which he hath granted, I think it meet to take hold of. And this I will adde unto it, that if Maſter *Cartwright* would but conferre with ſome that have skill in fortification, to know of him whether an old thick wall of lime and ſtone, made many hundred years ſince, or a new ſlight wall ſtubbered over, and wrought with untempered morter ſome few years agoe, whether (I ſay) of theſe two walls are of better defence for any City; I ſhould be in good hope, that he would in ſhort time leave the Diſciplinary walls of *Geneva*, and content himſelf with the ancient fortifications of the Church of *England*, and the rather becauſe he ſeeth (as I ſaid in the former Chapter) what a giddy and itching humor his Novelties have bred in the unſtayd ſort of many fantaſticall people.

CHAP.

Chap. XXXV.

Of the pretended commodity that the Elderſhips would bring with them, and of the ſmall fruits that they bring forth where they are.

THat which hath been ſaid of the commendation of this pretended Regiment, may fitly be applied to this place. But now further of the commodities which they ſay it would bring with it; inſeparable conſequents (belike) thereof. I will trouble you only with three mens teſtamonies, who it ſeemeth have collected together that which is thought fit to be publiſhed to this purpoſe. *If we* (a) *had this Government, God would bleſs our victuals, and ſatisfie our poor with bread: he would cloath our Prieſts with ſalvation, and his Saints ſhould ſhout for joy. It* (b) *is beſt and ſureſt for our ſtate, and there is nothing comparable to* (c) *the eſtabliſhing of it for her Majeſties ſafety. It would* (d) *make men to increaſe in wealth, and that* (e) *they would not eaſily be drawn after any great man to ſedition and rebellion.* That her (f) Majeſties perſon hath been ſo oft in danger, that we have had *ſome dearth* of late years, and that *the Spaniards attempted to invade this Land*; they aſcribe it to the want of this their Government. *It* (g) *would cut off contentions and ſutes of Law, &c. by cenſuring the party that is troubleſome and contentious, and without reſonable cauſe, upon evil will and ſtomack, ſhould vex and moleſt his brother and trouble the country. If this Government were reſtored, then you would ſee* (h) *Learning nouriſhed, young and old called from blindneſs to light, from wickedneſs to vertue and piety. Then many would change* (i) *ſtudies from Law, Phyſick, Muſick, Schooling, &c. and many would leave their Trades, and Parents would think their coſt well beſtowed, and by divers wayes comforted to preferre their children to the ſtudy of Divinity. Then there* (k) *would be an unity of the Church. Then ſhould the Papiſt quail, the Anabaptiſt wail, and the Atheiſts be amazed. There* (l) *could not be ſo*

a Motion, pa. 31.
b Page 27.
c Page 59.
d Page 75.
e Page 76.
f Page 33.
g Page 74.
h Page 64.
i Page 37.
k Page 84.
l Page 59.

so many seduced, hanged and quartered as there are. Then no (m) *licences could steal away mens daughters, the people should finde out the truth and perfection of Justice.*

By this the (n) *Wealth and honour of the Realm would be encreased, and contentions, brawls and unnecessary pleas would be prevented: idle men of all sorts might be set in order, and the poor men greatly comforted. The Nobility* (o) *and Commonalty might have their right. Men would* (p) *not grudge at trifling charges for Warre. Souldiers* (q) *would be made obedient to their Captains, patient* (r) *and couragious. It* (s) *would bring strength and victory, and keep* (t) *out of Kings Dominions ignorant, wicked and flattering men.*

m Page 68.
n Page 91.
o Page 91.
p Page 76.
q Page 77.
r Page 78.
s Page 79.
t Page 91.

Hear out of the Defence of Eccleſiaſticall government, Page 121, 122, 123, 127, 134.

Whereof (u) *commeth it that Arrians, Valentinians, and Anabaptiſts, with other deteſtable Heretickes are ſo rife in many places in this Land? Is it not hereof, that there is no Elderſhip? Whereof commeth it that horrible blaſpheming the holy and moſt reverend Name of God, quarrelling and fighting, drunkenneſs, filthy ſpeaking, fornication, adultery, ſlandering, and ſuch like, run over almoſt in every place? Is it not hereof, that there is no Elderſhip? Whereof cometh it that in ſo many excellent lawes provided againſt rogues and beggers, there are yet ſuch numbers? Is it not hereof, that the office of Deacons is aboliſhed?*

u C. 1. 2. Epiſt.

These are ſingular commodities indeed which theſe Elderſhips would bring with them, if theſe men might be truſted. But have they brought forth theſe fruits and effects in thoſe Countries where they are eſtabliſhed? or are they but vain words of ambitious men, that by ſuch godly pretences do little elſe but ſeek their own glory? Conſider I pray you, what very learned and grave men have written in other Countries of theſe and ſuch like men as theſe and their fellows are; together with the eſtate of ſome of thoſe Countries where they have their Elderſhips.

Maſter *Bullinger* writing to a Biſhop in *England* of our *Engliſh*

A Letter *Mar.* 10. 1574.

English Innovators. saith thus: *They imitate, in mine opinion, those seditious Tribunes of* Rome, *who by virtue of the Agrarian Law, bestowed the publick goods, that they might privately inrich themselves; that is, that you (meaning the* Bishops*) being overthrown, they might succeed in your places, &c. But they go about to erect a Church, which they shall never advance as they desire: neither if they should, can they ever be able to continue it.* And after in the same Letter; *I would to God there were not in the Authors of this Presbyterie* libido dominandi, *an ambitious desire of rule and principality: Nay, I think it ought especially to be provided for, that there be not any high authority given to this Presbytery, &c. Whereof many things might be said: but time will reveal many things which yet lie hid.*

Master *Gualter* in like sort writeth thus to the Bishop of *London* for the time being: *Many do urge in these dayes, under a plausible name of Ecclesiasticall Discipline, I know not what a platforme, without the which they deny that any Churches can continue. But I do greatly fear lest they bring us in an Aristocracie, which will shortly degenerate into an Oligarchie, and become the beginning of a new Papacy. For their only labour is to set us up a Presbyterie, whereinto certain honest men are indeed admitted; but yet so as the Ministers will do in a manner what they list. It was of late decreed by the Ministers at* Heidelberg, *that no man should be admitted to the Lords Supper, except he first offered himself to the Pastor. For* Paul's *rule is not held sufficient there, viz. that every man should trie himself. The Elders did not agree to this decree: but yet notwithstanding it is urged in the name of the Presbyterie, nay of the whole Church, &c. But there was not long since such an example of a new tyranny there, as may justly fear any that careth for the liberty of the Church. There is there an* Helvetian, *the Governor of the Colledge of Saint* Denis, *as innocent and godly a man as liveth. Howbeit* Olevianus *the Pastor warned him by the crier of the Presbyterie, in the name of all the Elders, that he should not come to the Lords Supper; adding this cause, that he could not admit him* absque animi sui offensione, *without the offence of his mind. The party took this dealing (but it was treason) in evil part; and desireth to know*

what

what he hath committed that deserved such a punishment. But they answered him not otherwise, then that they continued in the same mind. Whereupon he offered a Supplication unto the Prince Elector, that he would compel him to shew the fault, if there were any, that he had committed. But untill this day he could extort nothing else in effect from them. This is their goodly order; this is their Discipline. Quare video nobis serio vigilandum esse, ne ex Romanæ hydræ vix domitæ vulneribus nova capita pullulent; *Wherefore I see we are to be vigilant, lest new heads do bud out of the wounds of the Romish Hydra, scarcely yet subdued.*

And in another Letter to the Bishop of *Ely*, of the same matter he addeth, that the Prince Elector upon the said parties complaint did move the Elders to shew what he had committed, that they dealt so with him. *Sed ne hoc ab illis impetrare potuit; but he could not prevail so much. Marry at the last* (saith Master *Gualter*) *being many waies more earnestly urged thereunto, they fell to coining of lies, and perswaded the Prince that he abstained from the Lords Supper of his own accord; & now of that his voluntaria forbearing would know the cause of them. Many such things are done which it would be too long to rehearse. Seeing they begin in this sort, having not as yet any full possession of their new Kingdom, what shall we think they will do,* di merum imperium obtineant, *if they obtain an absolute authority?* By this Letter also it seemeth that long since, by *Oecolampadius* means, notwithstanding *Zwinglius* withstood it, there was such a like form of Regiment erected in *Basil*: *but shortly after* (saith Master *Gualter*) *he was compelled to give it over again, learning by experience that he had attempted a matter of greater discommodity then profit. I cannot therefore dislike of them that oppose themselves to these endeavours, who so busily in these daies plead this for matter, &c. There are in Germany, and in another certain place* (he meaneth, I think, *Geneva*) *that deny the Kingdom of Christ can continue, except the Discipline which they have devised to be received in every place. I do contain my self, that I may not be said to have begun the fight:* Sinilli Classicum cecinerint, *but if they sound up the Alarum, I cannot choose but*

March 16. 1574.

defend the doctrine of truth, and the liberty of the Church, not doubting but that many will joyn with me herein.

Aug. 16. 1574. The same *Gualter* also again in another Letter to the said Bishop of *Ely*: *I shall not need to use many words what I think of our Innovators, sith I have done it in my last Letters. And surely I am greatly confirmed in my former opinion, by the examples which such like Innovators in Germany do bring forth.* Video enim illis hominibus nihil ambitiosius, nihil insolentius, nihil inceptius fingi posse. *For whereas there are many things most wickedly done by them daily, yet they are not ashamed to pretend the zeal of God in excuse of those things, which contrary to the Word of God they devise both wickedly and maliciously against the servants of Christ. But as farre as I can conjecture, many by whose counsel and assistance the frame of this Discipline was chiefly erected, are now ashamed of them.*

But that which Master *Gualter* wrote the same year to Bishop *Sands* is most pertinent. *I understand that the strife amongst you, procured by certain turbulent Innovators, doth wax hot, and that they are gone so farre, that under the plausible title of good order and Discipline, they desire the whole government and policy of the Church of* England *to be utterly overthrown. Surely I should marvel at the immodesty and wilfull desire of contention in these men, but that I see the same in practice elsewhere, especially in all those places where the authority of the brethren of* Geneva *is so greatly esteemed, that* Geneva *is accounted the Oracle of all Christendom. God hath indeed adorned that Church with divers excellent gifts; and the Ministers thereof, amongst whom Master* Beza, *I have alwaies reverenced and loved, and do so still. But yet I would wish them* modestius & humilius sapere, *and not seek to draw their shoe upon every mans foot, &c. What hath been done in the Palsgraves Country I wrote unto you before. Surely the state there as touching Discipline and the government of the Church, all men that come thence do say it is worse then it was before, and it is sure that many do repent that they ever admitted these mens counsel. But yet the Genevians do still endeavour to thrust that their Discipline upon all Churches. And if they shall deny this, they may be sufficiently convinced by the Book*

of

of Theologicall examples, that Beza *published this other year, that they ſuggeſt their arguments and counſels not only to you Engliſhmen, but in like ſort to the* Germans, Friſians, Polonians *and* Hungarians: *whereby amongſt thoſe that agreed well together before,* rixæ & turbæ enaſcuntur, *brawlings and quarrels do ariſe, &c.* And ſo have ſignified what troubles the Innovators beyond the ſeas as well as in *England* do procure to the Church, he moveth the Biſhop to do as he and Maſter *Bullenger* did, that is to moderate ſuch buſie wits (as they might) for a time. For (ſaith he) *ſpero adificium hoc nova Diſciplinæ brevi propria mole ruiturum, quando ſatis conſtat, jam ejus pertæſos eſſe qui prius illud admirabantur: I hope the frame of this new Diſcipline will in ſhort time fall of it ſelf, conſidering that many are now become weary of it, that had it before in admiration.*

Another likewiſe, a *Cantois*, a very grave and learned man, as well acquainted with this Diſcipline as Maſter *Cartwright* is, being deſired to write his opinion, whether it had brought forth ſuch effects in *Holland* as is before pretended it would do in *England*, for anſwer ſaith; *Is any man able to repeat the monſtrous Hereſies and Errors that* Holland *doth nouriſh, &c. under the ſhadow of Reformed Religion? This is aimed at, viz. that the turpitude of all blaſphemies, being covered with this cloak, may lie hid, and that it may be lawfull without controlement, if any liſt, to recall the old Paganiſme, or to profeſs* Mahomets *Religion, or what worſe is, if there be any thing worſe.* Again, *The Magiſtrates have invaded the Church-goods. The Miniſters have little allowance. There is no reſpect of the ſtudy of Divinity. The Magiſtrates do ſuſpect the form of Eccleſiaſticall government: firſt, becauſe they fear leſt it will degenerate into a worſe tyrannie then the Spaniſh Inquiſition; ſecondly, for that they ſee a new Senate of Elders in their Towns, to exerciſe, with the Miniſters, a cenſure of manners without laws, but ſuch as they make themſelves, and without any lawfull form of Juſtice. The old Canon Law is abrogated, and the Magiſtrates will allow no new: For they fear that the new would prove worſe then the old. Beſides, they will not commit the fame of themſelves and theirs to the arbitrement of ignorant men, ſuch as for the moſt*

part

part their Elders are, who may abuse their authority rashly, and lay such an infamy of adultery or other grievous offence upon a mans back, as he shall not afterwards easily cast from him. The Ministers desire, that the Magistrates would punish those that disobey their commandements: which they will never do, except they may first by due course of law hear the cause, they of that consistory being either Actors or accusers: and that the Ministers and Elders refuse to do, &c. Besides, some of the Ministers themselves that profess the Gospel are not free from those swarms of Heresie which do make their hives there, &c,

And in another Letter, speaking of the generall event of that kind of Discipline: *Vereor ne exemplum Genevensis Ecclesiæ, & quarundam aliarum Ecclesiarum quæ eam secutæ sunt, majorem quàm vulgo creditur perniciem Ecclesiæ adferat; I fear left the example of the Church of* Geneva, *and some other Churches that follow her, may bring greater mischief to the Church then is commonly believed.*

One *William Hurt*, a Minister, and the Preacher not long since at *Emden*, notwithstanding all their goodly Reformation in those parts, yet wrote in this sort thereof unto his secret friend Mr. *Field. Corruption by custome is so strong, that none can abide the yoak, and wonder you would, if you saw what gross things the best Ministers do clean devour, and those of the middle sort do earnestly stand and plead for. If you did see the confused state of the Churches of these Countries, you would say that* England, *(how bad soever) were a Paradise in comparison: and yet I have not forgotten the blots and wants thereof.* The truth which he speaketh of the Church of *England* is to be embraced: for the rest, you may ascribe it unto his factious humours.

Furthermore also, there are some other Countries not yet mentioned, where the pretended Discipline is in practice: and yet there are no such fruits found thereof as are ascribed unto the entertainment of it. Be pleased to hear what an especiall man of some one Country, a Minister, a Gentleman greatly descended, a person of chief estimation, hath published to the world in print, *Cum privilegio Regali*, and procured to be sent abroad into other Countries in certain of his servants names.

The

The (a) prophane multitude of this Kingdom, they (b) disdain the Word spitefully. There (c) are two sins joyned in the prophane multitude, gluttony and blood: They (d) go forward in all course of sin, the more they are forbidden. They make (e) no account of the death of Christ. They are (f) altogether godless

a Serm. 3.
b Serm. 4.
c Serm. 4.
d Serm. 4.
e Serm. 4.
f Serm. 1. in Psalm. 76.

The Church (g) is made a prey to all men, there is such disdain and contempt of the Word in the whole estate. Confusion (h) of Church and policy doth grow from day to day, and (i) threatneth utter extermination. It is (k) the Lord that wonderfully continueth the light amongst us, and that keepeth the face of Ministry in Scotland. There is no good entertainment, but a very great poverty in the most part of all the Ministerie. The greatest part of (l) our Priests, our Ministers, their mouths have lost the truth, and their persons have lost their reverence: the Lord hath made them contemptible in the eies of men.

g Serm. 1.
h Serm. 3.
i Serm. 1. in Psal. 76.
k Serm. 5.
l Serm. in Psal. 76.

Floods (m) of iniquity do flow over great men: There is no great man, but whatsoever liketh him he thinketh it lawfull. The Gentlemen, (n) Earls, Lords and Barons, they are so drunk with sacrilege, that before they part with that geare, they had rather part with the life of their Souls: they had rather lose their Souls a hundred times, then bestow a halfpenny upon the Church. Our (o) own mean Lords do fall into such proud contempt, that they are ready to take up open warres against God: so as that Julian was no greater professed enemy, then they are like to be if they continue. The great (p) men in this Countrey are become companions to Thieves and Pirates, oppressors and manifest blasphemers of God and man: ye set murther, oppression and blood is the only thing that they shoot and mark at. The Lord (q) hath no greater enemies then the great men in this Countrey, &c. They are burning and scalding, slaying and murdering, using all kind of oppression and raging, so as if there were no King in Israel.

m Serm. 1.
n Serm. 5.
o Serm. 6.
p Ser. 1. in Psal. 76.
q Serm. 1. in Psal. 76.

And generally thus: This (a) Countrie is heavily diseased, The sinnes (b) of the Land craveth, that all Pulpits sound judgement. If you (c) look to the growth of sinne, more ugly sinnes were never committed. The Land (d) is overburdened with the birth of iniquitie. The (e) best have taken a loathing of the Word of God. The weight (f) of Gods wrath that hangeth over this

a Serm. 1.
b Serm. 2.
c Serm. 2.
d Serm. 3.
e Serm. 3.
f Serm. 6.

g Serm. 6. this Land is unsupportable. O unhappy (g) and wretched Countrie, &c. the more that knowledge groweth, conscience decayes!

h Serm 6. See (h) ye not slaughter in great measure, oppression, murther without mercy? See ye not all law and equity trampled under

i Serm. in Psal. 76. foot? Is there (i) any clean place in the Countrey, &c. without the cries and lamentable voices of terrible murther, oppression and

k Serm. in Psal. 76. blood? The most (k) part of this Countrey is given over to a strange delusion; to preferre the leaven of the Pharisees and dregs

l Serm, 6. of Papistry before the Word of God. There is (l) none that seeth the confusion of this Countrey to grow so fast, that can look for any

m Serm 1. in Psal. 76. redress in his own time: all runneth on to a desolation and miserable confusion. Faith is (m) scarcely to be found: yea not faith

n Serm 5. in promises: let be faith in Christ Jesus. God hath (n) given me over to be deceived by the mighty power and working of the devil.

Hitherto this learned Preacher: whereby a man may see, that some Countries may be in as evil a case that have the *Genevian* Platform set up amongst them, as some other that care not a figge for it.

Admo. 1. pa. 13. But oh, say the Authors of the first Admonition, *Is Reformation good for* France, *and can it be evil for* England? *Is Discipline meet for* Scotland, *and is it unprofitable for* England? Again? *Surely God hath set these examples before your eies, to encourage you to go forward to a through and speedy Reformation.* And like-

Beglem. wise Master *Cartwright*: *Whereas Master Doctor would bring us into a foolish Paradise of our own selves, as though we need not to learn any thing of the Churches of* France *and* Scotland, *he should have understood, that as we have been unto them an example, and have provoked them to follow us, so the Lord would have us also profit and be provoked by their example.* Whereunto I make no other answer but this: that I pray unto almighty God with all my very soul, for the long and happy continuance of the blessed example which this Church and Realm of *England* hath showed in this last age of the world, unto all the Kingdomes and Countries in the earth that profess the Gospel with any sincerity, and that also of his infinite mercy, not only the Kingdomes of *France* and *Scotland*, but all other Christian Kingdomes and Countries, may taste so plentifully

T. C. lib. 1 p. 191.

of

of his heavenly graces, as that they may become daily better and better examples to ſtirre up one another to the right and true pathes of all godly unity and obedience, of hearty and ſincere profeſſion of Religion, and of ſuch righteouſneſs and holineſs of life as may be worthy the profeſſors of the ſame. This only, I truſt, I may ſay without any offence; that (as I think) we have better cauſes of incouragement at home to pray for the preſent form of Eccleſiaſticall Government and Diſcipline, that we may have it ſtill; then we can finde abroad (the premiſſes of this Chapter being true) why we ſhould either wiſh or deſire to have any forraign platforms or practices of I know not what kind of *pragmaticall* Diſcipline brought in amongſt us.

A Diſcipline deviſed at *Geneva*, eſtabliſhed there by cunning, and obtruded by practices upon other Churches. A Diſcipline, the more it is looked into by the favourers of it, the more doubts and imperfections they daily finde in it. A Diſcipline, the original whereof is unknown, and therefore hath no warrant in the Word of God. A Diſcipline ſo lately hatched, that as yet it hath no certain name agreed upon. A Diſcipline of that nature, as they know not well how to beſtow her. A Diſcipline that baniſheth ſuch *Apoſtolicall Biſhops* as Chriſt appointed, and admitted, like an adultereſs of thoſe who indeed ſhould ſerve her, to have an equall commandement over her. A Diſcipline that will have Doctors of her own; and when ſhe hath them, ſhe knoweth not how to beſtow them. A Diſcipline of ſuch humility, as (forſooth) Princes and Noblemen muſt be but her inferiour Officers. A Diſcipline ſo diſdainfull, as ſhe forgetteth the very names of her ſaid Officers, or at the leaſt knoweth them not, though they be Noblemen or Princes. A Diſcipline that will needs ſeek in the Scriptures for thoſe new kind of Rulers; but ſhe is ignorant where to finde their qualities: Whether ſhe would have them to be Lay-men or Eccleſiaſtical, ſhe is not yet reſolved. A Diſcipline, that when ſhe entertains her ſervants, caſteth them off again at her pleaſure, without any offence committed by them. A Diſcipline, that having ſervants, doth want a warrant for their imployment,

either in their particular or in their generall offices, which ſhe would fain aſſigne unto them. She would have Laymen to make her Miniſters, to be her Confeſſors, and to bind and looſe her ſinnes. A Diſcipline that will needs have her particular officers, both men and women, after her own humor; to do nothing elſe but carry her purſe, and waſh her feet. A Diſcipline, that by reaſon of her Traine would be very chargeable. A Diſcipline, that hopeth to turn all the Church-livings, which either are or have been (belike,) into *Nunneries*; and ſo to become her ſelf the Prioreſs of them all. A Diſcipline that will needs be a new Pope *Joan*, and have to deal in all Eccleſiaſticall cauſes, either by hook or crook; nay almoſt in all ſorts of matters whatſoever. A Diſcipline of ſuch partiality, as what ſhe condemneth in others, ſhe approveth in her ſelf. A Diſcipline that diſdaineth the ancient Fathers and generall Councils. A Diſcipline that dareth to diſgrace any of the new Writers, if they take not her part. A Diſcipline that ſeemeth to allow of nothing but Scriptures; and yet dependeth altogether upon her own friends and Synods. A Diſcipline that ſometime, to dazle mens eies withall, can be content to pretend that the ancient Fathers and Councils do plead for her eſtate; but ſhe doth pervert them. A Diſcipline, that to ſerve her turn doth wring and wreſt the Scriptures this way and that way, as ſhe is diſpoſed. A Diſcipline that poſſeſſeth men with ſo great ſelf-love and pride, as for want of good neighbours they are fain to take pains to commend themſelves. A Diſcipline that is contented to be magnified and exalted againſt all that is called God upon earth. A Diſcipline that is utterly forſaken by many that have been her friends. A Diſcipline accounted by thoſe that do ſtill remain her beſt friends, not to be ſo neceſſary as heretofore ſhe hath been reputed. A Diſcipline that promiſeth mountains, and brings forth Mice. A Diſcipline that is greatly diſliked for her pride, her making of debate where ſhe comes, her taking upon her like an Empreſs to command and rule at her pleaſure. In theſe reſpects, and many other which I could alleage, ſhe is (I ſay) a Diſcipline that is greatly diſliked of ſundry of her neighbours, and even of them who, when ſhe was

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at the laſt gaſp, did revive her, little reſpecting that ever ſhe would have proved ſo ambitious a creature as ſince by experience they have found her to be. And therefore for mine own part, ſeeing I finde no Country as yet that is ſo greatly to be envied for any eſpeciall happineſs, that this pretended Cherubin hath brought forth or procured where ſhe is received; I will continue my former prayer, that the Church of *England* be never troubled with ſuch a Diſcipline: but that our old and preſent Apoſtolicall forme of Church-government under her Excellent Majeſtie, by *Archbiſhops* or *Arch-builders* and *Biſhops*, practiſed in the *Apoſtles* times, approved by all the ancient Fathers and generall Councils, and continued in this Land ſince the time that it firſt profeſſed Chriſtianity, may, together with her Highneſs, our moſt Soveraign Lady, be long and many happy years maintained, bleſſed and preſerved amongſt us. The which Almighty God grant, for his Son Jeſus Chriſts ſake our Lord. Amen.

FINIS.